

QUATERN  
14 OF  
SERMONS  
PREACHED  
IN IRELAND



in the Summer season

1624

BY

GEORGE ANDREVVE Master of Arts,  
and Deane of Limericke.

The severall Titles, Texts, Time, and Place  
are set downe in the next Page.

DVBLIN,

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*The first Sermon.*

{ The Title } *The Temple-purger.*  
{ The Text } *2. Chron. cap. 29. vers. 3. 4. 5.*  
{ Time & place } *May 16. at Dublin.*

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*The second Sermon.*

{ The Title } *The Marchant commodities.*  
{ The Text } *1. Kings cap. 21. vers. 2.*  
{ Time & place } *Iuly 13. at Limmericke.*

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*The third Sermon.*

{ The Title } *The Shepheard and the sheepe.*  
{ The Text } *Iohn 10. vers. 27. 28.*  
{ Time & place } *Iuly 20. at Ennis.*

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*The fourth Sermon.*

{ The Title } *Sions compasse.*  
{ The Text } *Psalm. 48. vers. 12. 13. 14.*  
{ Time & place } *August 15. at Limmericke.*

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THE  
FIRST SERMON,  
Viz.

The Temple-purger,

Preached at CHRIST-Church  
in Dublin on Whitsunday.

May 16. 1624.

Before the Most Honourable the  
Lord Deputie of Ireland and Councell  
of State in that Kingdome.



By  
G. A.



Imprinted at Dublin. Anno Dom. 1625.



THE FIRST EDITION

OF THE HISTORY OF THE

IN THE CITY OF DUBLIN

BY JOHN COCKFIELD ESQ.



TO THE RIGHT  
HONOVABLE LORD,  
HENRIE CARIE VISCOVNT  
FALKLAND LORD DEPVTY  
OF IRELAND.

Most Honourable



*He Evangelist S. Luke mentions a quaternion of Souldiers : and I a quaternion of Sermons : that is Polemicall, this is Theologicall : And out of this (which the desire of many faithfull ones, & the importunitie of some judicious friends have drawne from me) I have presumed to set forth two, to stand Sentinell before your Honor. The first was naturally yours, for I came from farre to give it : The last is necessarily yours : for you came from farre to take it : Both preached before you, both graced by you, your honourable presence, your attention : So both are yours, and you are Christs, and Christ is Gods. I confesse they are the two extreamest in this Booke : (for so the order of time required) but he which is Alpha and Omega, the first and the last, no doubt will give a blessing unto them both, in regard that the extreames and the meane, and the maine, and all was intended for his glory. They are my first Infants which the light hath seene: & nature bids me to seeke forth a nourisher: and whom sitter can I finde then him who (under God) was the chiefe cause of their life,*

AA. 12. 4.  
L. Cor 3. 21. 23.  
Revel. 1. 11.  
Isa. 49. 23.  
and

## The Epistle Dedicatorie.

Nehem. 2. 19.  
Ezra 7. 21.  
Nehem. 2. 8.

and is the common nursing Father of this Church. Vouchsafe therefore Right Honourable to reflect upon him who desires to expresse his dutie towards you, now by sight as then by speech: especially in a worke that is accompanied with hope of profit and comfort to the Church of God. Even so Right Noble Lord: Ride on and prosper with the word of truth and righteousness. Keepe open the dores of the Temple and repaire it. Prevent every Sanballat and Geshem: and let Ezra and Nehemias be gracious in your eyes. Reformation is the worke of the Lord and therefore let not your hands be weake. You have an Hezekiah with you even the strength of God: To him I leave you, and from him I wish you all increase of honour, with externall, internall, eternall peace.

Your Honours

To doe you all humble

service in the Lord.

George Andrewe.





THE  
FIRST SERMON  
The Temple purger.

2. CHRON. CAP. 29. vers. 3. 4. 5.

3. He opened the dores of the house of the Lord, in the first yeare, and in the first Moneth of his raigne and repaired them.
4. And he brought in the Priests and the Levites and gathered them into the East streete.
5. And said unto them, heare yee me yee Levites, sanctifie now your selves, and sanctifie the house of the Lord God of your fathers and carrie forth the filth out of the sanctuary.



Most Honourable, and all right dearly beloved in our Lord and Saviour: I have begun already to speake unto you out of this Text, which I then stiled *ἱεροσκεῦ* or the Temple-purger: since which time our Temples were threatned to have been defiled by our Adversaries, for they had conceived hope to have set up  
B their



June 1, 1623.

# The first Sermon.

*Psalm. 74. 4.* their banners in our Congregations : But he that sitteth in  
*Psalm. 2. 4.* the Heavens laughed them to scorne : and scattered the proud  
*Luke 1. 51.* in the imagination of their heart : The match is put out, and  
the Powder will not take : so that for the time past, we may  
*Psalm. 124. 7.* comfortably say with David : The snare is broken and we  
are delivered ; and for the time to come, confidently say  
with Micah : Rejoyce not against me O mine enemye: though  
*Mic. 7. 8.* I fall, I shall arise. I will therefore (Christ being my guide)  
proceede in that my Text : least withall it be said to mee,  
*Luke. 14. 30.* as is said in the Gospell, This man began to build and was  
not able to make an end.

Now in the first place I must repeate my former division : (for the Text had naturally three generall heads )  
*Who : When : What.*

First, *Who* was the purger of the Temple?

*Ans. He : viz. Hezekiah King of Iudah.*

Secondly, *When* was the Temple purged ?

*In the first yeare of his raigne and first Moneth.*

Thirdly, *What* course was taken in this purging ?

*A twofold course.*

*First for the house of God.*

*Secondly for the guides of the house.*

Where three considerations are offered.

1. *The care taken for them.*

2. *The titles given them*

*In the generall. Priests and Levites.*

*In the particular* { *Priests*  
{ *Levites*

3. *The paines taken with them,*

*viz. What Hezekiah did : What he said :*

*What he did : Two things.*

1. *He brought them in*

2. *He gathered them into the East streete,*

A

B

C

D

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I

K



# The first Sermon.

3

What he said : Two things.

1. For the preparation *Heare yee me yee Levites.*

2. For the matter: a threefold command

*Sanctifie now your selves*

*Sanctifie the house of the Lord*

*Carrie the filth out of the sanctuarie.*

Thus much for the division.

L

M

N

O

I have alreadie spoken (at that other season) of the first generall head : viz. *Who* was the purger of the Temple, even *He κατ' ἐξοχήν* : *Hezekiah the King* : where I observed, That the care of Gods Temple & worke of reformation, is worthy of a King, nay necessarie for a King : as I then proved by five arguments, viz.

A

The rule of Scripture.

The consent of the Fathers.

The example of godly Princes.

The confession of our Adversaries.

The practise of our owne.

*The use whereof was threefold : viz.*

First, to shew the world what is the right of Kings, and that herein *Papall* power is but usurpation.

Secondly, to tell the world, that it is but a trick in the *Papacie* to draw the ground of *Regall supremacie* onely from the time of *King Henrie VIII.*

*Harv. conf with  
Ren. cap. 9. di. 4.*

Thirdly, to pray that *God* would stirre up the spirit of *Princes* to make use of their owne right : and that in due time he would be pleased to send a *David* into *Spaine*, a *Iehosaphat* into *France*, a *Iosias* into *Italy*, a *Constantine* into *Germanie*, that (with our *Hezekiah* of great Bri-

B 2

taine)



Revel. 17. 16.

taine they may pull away the vizard from the Church of Rome, hate the whore and leave her desolate.

I then spake also of the second generall head: viz.

B

When, was this purging of the Temple? viz.

In the first yeare, and first Moneth of Hezekias Raigne: where I proposed Two Meditations.

1 For them that Rule, that they may not deferre, but with David, betimes cut off the workers of iniquitie; and quickly to prepare that Balme of Gilead, to recover the health of their people.

Psal. 101. 2.

Jerem. 3. 22.

2 For them that are Ruled: that there may be among us no evening repencers, but that this yeare, this moneth, this day, this houre, may be the yeare, moneth, day, houre, yea the very moment of their conversion.

I began then also to speake of the third generall head, viz. First what Hezekiah did for the house of God, in opening it, in repairing it. Wherein, I have set forth Bethels excellencie, namely the title, glory and beautie of the house of God.

C

Eccles. 4. 17.

I have warned you to take heede to the feete of your affections, When you enter into the house of God, least you turne Bethel into Bethaven.

Nof. 4. 19.

I have commended unto you the piety and bountie of Hezekiah, in repaying this house of God.

I have prayed you to keepe open this house as long as you can, and often to tread in these Courts.

Hag 1. 4.

And lastly I have exhorted you, with care & cost to maintaine this house of God, a thing expected of him, and accepted by him, especially if withall wee adorne and maintaine the spirituall Temples of the holy Ghost, viz. The Saints of God: And hitherto we came the last time.

1. Cor. 6. 19

Let us now proceede to the second and last generall part of the Text: viz. What course Hezekiah tooke for the guides and

## The first Sermon.

5

and principall officers of the house of God.

This is taught in the *fourth and fift verses*, being the remainder of this *Text*: and therein three considerations are offered.

*The care had for them.*

*The title given them.*

*The paines taken with them.*

In order, of these, and first, of the first,

*The care that Hezekiah had for the guides and principall Officers of the house of God.* D

First hee repayred *the place*, then he brought in *the persons*: imitating herein the *Creator*, who first made the *Ayre* for man to breath in, the *Water* to refresh him, the *Earth* to beare him, and the *Heavens* to cover him, and then he made *Man*. When his seat was prepared, then he sent *Him*: This was *very good* in God, not onely for the matter, but also for the *maner*; for there was *apta proportio & nexus* (saith *Mercerus*) and it was good and orderly in *Hezekiah*, first to provide *the place*, then the *persons*: First the *place*, here was *Policie*: yet not the place alone but persons also, here was *Religion*. Oh that in this and in all other actions, wee would joyne *Policie* and *Religion* together, that they may kisse each other, and be like the two *Cherubins* which looke one to another, and both towards the *Mercie-seat*!

Genes. 1. 31.

Mercerus in locum.

Ps. 1.

Psalm. 85. 10.

Exod. 25. 20.

Hilar. lib. contr.

Auxentium.

1. Tim. 5. 17.

As for the *place* alone, let us not be transported with the beautie of it, least *That* be verified of us, which *Hilarie* spake against *Auxentius*, *Male vos parietum cepit amor*: You doe ill to be in love with walls: but let us be in love with the *persons*, especially with them that labour in the word



Rom. 10. 15.

and doctrine: *Oh how beautifull are the feete of them that bring glad tidings of peace.*

P. S. H. A.

Let all those whom this concernes, (*as Rulers, Patrons, Parochians*) thinke on this point; when they have prepared the place, to prepare the persons: *Provide them, provide for them*: that with greater courage the Bels of Aaron may sound in the Temple of God.

Thus much for the Care had of them.

E, &amp; F

Now for the Title given them, (*by the holy Ghost,*) viz. *Priests and Levites.* Whereof, first I must speake in the generall.

Jerichem.  
in Levi.

Hieronym.  
ad Evagrium.

It is certaine that there were Sacrifices, Oblations, Tiths, & Priests, even almost from the beginning: witnesse Moses in the 4. and 14. Chapters of Genesis: Put the Priest-hood was extraordinarie, and used promiscuously by the first borne of sundrie Families: especially after the time of Noah (*saith Hierome*) for from thence, all the first borne were Priests to the time of Aaron.

Exod. 18. 1.

2. Chron. 29. 34

Numb. 3. 6. 9.

Then was the Priest-hood restrained to the tribe of Levi, and settled in Aaron and his posteritie, who were consecrated Priests unto the Lord. But because the Priests were too few for the service of the Tabernacle, therefore the Lord added all the tribe of Levi, and gave them to the Priests to serve them. Of both these, Priests and Levites doth the Text speake: and of them both I observe that which God himselfe observeth, viz.

The Priests are named first, then the Levites:

The Priests as chiefe, the Levites as inferior,

The Priests for government and ministration,

The Levites for portation, custody, Gnavodath Gnavodah, the service of the service in the Congregation.

Numb. 4. 14. 27.

מנצח מנצח

Rom. 4. 14. 27.

Now



Now *Aaron* was the chiefe of all : *Aaron* as the head : the *Priests* as the hands : and the *Levites* as the feete, to goe and come, to serve and beare. It is *Pauls* rule, 1. Cor. 14. 40. *ὅλη καὶ τὰ ὅλη*. For if the whole bodie were an eye where 1. Cor. 12. 17. where were the hearing?

Here then is *τάξις*, order, nay *εὐταξία* it selfe

V 8 A.

In nature, there is *superior* and *inferior*.

In the heavenly *Hierarchy*, there is *Angell* & *Archangell*.

In the celestiall *Orbe*, one *Sphere* is in the circumference of another.

In civill policie, there is *supreme* and *subordinate* : & *dis-* 1. Pet. 2. 13.  
*ference* is not unfitting in the Ecclesiasticall *Policie* : For  
*God is not the Author of confusion but of peace.*

1. Cor. 14. 33.

But in this *Order* let there be no disorder.

1 *Aaron* though he be the head of the *Priests*, yet hee must not be the head of the *Church*, for that office doth properly and solely belong unto *CHRIST*.

Ephes. 1. 22.

2 *Aaron* though he be the head of the *Priests*, and *κυριός*, yet he must not *κατακυριεύειν*, that is to say, *domineer* over the *Priests*, *Levites*, & the rest of Gods inheritance. And thus much for the *Priests* and *Levites*, in the generall.

But now I must intreat of them in particular : for the *Text* divides them, and therefore I must give them severall meditations.

And first for the *Priests*.

G

They were the most eminent in the tribe of *Levi*, and appointed by *God* to oversee the *Tabernacle*, to offer the daily sacrifice, to pray for the people, and to expound the Law unto them. Their manner of consecration, puritie of their garments, sounding of their bells, shining of their breast-plate with *Vim* and *Thummim*, are described in the 28. and 29. Chapters of *Exodus*.

Numb. 4. 24.

Exod. 29. 38.

Levit. 1. 6.

Malach. 2. 7.

And

Malach. 2. 1.  
VSE.

And now o yee Priests this is for you.

Malach. 2. 7.  
2. Cor. 5. 20.  
Revel. 1. 16.

Let us not care for the *name* so much as for the *nature*, yet the *name* it selfe is not to be dispised, for the *Priest* by an *Anagramme* signifieth *Ripest*. Let us then (of the *Ministry*) be ripe scholars in the *school* of *CHRIST*, *riper* then others *ripest* of all. *I*et our *lippes* preserve *knowledge*, for *we* are the *Embassadors* of *Christ*: yea *wee* are *starres* in the *right hand* of *God*, though proud worldlings doe despise us.

Hebr. 5. 4.

Onely in so great honour to which we are called, let not us our selves dishonour our *calling*: the more honourable, the more humble, the more great, the more good: And if we will reforme others, let us first reforme our selves, our *workes* will prevaile with many before our *wordes*, and they will be readie to say to us as the woman said to Christ, *Sir I see that thou art a Prophet*.

John. 4. 19.

Philp. 4. 9.

It is *Pauls* example, as you have *heard* and *seene* in mee and the *Heathen* said in his *Senary*.

Menander.

τεόςπος ἐσθ' ὁ πείθεται ἢ λέγωντος, ὁ λόγος.  
*Suadet loquentis vita non oratio.*

Philp. 1. 15.

In a word, remember the *Bels*, remember the *Breast-plate*, that we may both *sound* and *shine*, yea *Shine as lights* in the *middest* of a *crooked generation*.

Thus much for the *Priests*.

Now for the *Levites*.

Exod. 12. 29.

Numb. 8. 17.

In one night the Lord smote all the *first borne* in the *land* of *Egypt*, saving the *first borne* of *Israel*, which he spared and *sanctified* to himselfe. Now in stead of these, all the *first borne*,



# The first Sermon.

9

borne, he tooke all the borne of the Tribe of Levi, & stileth <sup>Numb. 8. 13.</sup> them Levites.

Their ages, & offices, their charge and services in the Tabernacle are described by Moses, Numbers the 3. and renewed by David, 1. Chron. 23.

The summe of all is, they were the Lords portion, sanctified by himselfe, seperated to himselfe, for the worke of that Ministerie, Israels Liturgie. True it is, they were inferior unto Priests, yet especially regarded of the Lord: & παρίστατοι, put a part (like Paul) from the world, and according to the εὐνοίαν of their name Levi, <sup>Rom. 1. 1.</sup> coupled unto God.

Oh that the Levites of our time, would consider of <sup>PSE.</sup> this point! Seemeth it a small thing, that God hath seperated you from the multitude, to take you neare to himselfe, <sup>Numb. 16. 9.</sup> saith Moses to the Levites of those times: and I to my brethren, the Levites of these times, the younger sort of the Lords μέρος, lott and portion? It is a great thing <sup>Directed to the Colledge at Dublin.</sup> that the Lord hath thus seperated you, elegit, selègit, to traine you up in his <sup>κατελεξε</sup> and service. Oh! With what care and conscience ought you to prepare your hearts to <sup>Eccl. 7. 16.</sup> stand before the Lord? You walke in danger, and had neede to be circumspect.

For your name of Levi, by an Anagramme will easily turne to evil, and once turned to evil, it will by a second Anagramme, be as sudainely turned into vile: But if you turne and tune your hearts unto the Lord, then shall you be unto the people by a third Anagramme in lieu, or in stead of God. and so by a fourth conversion your soules shall live.

Oh! Marke, how God hath marked you: Yee are his lott, his seperate part and portion: Take heede to your selves, and beware of the profane: Nec tam juvant Athenæ,

C

quàm

Levi  
vile  
lun  
line.



*quàm nocent voluptates.* Let neyther sinne nor Sathan, nor any instrument of Sathan rob you of your heart, the Church of her hope, or God of his inheritance.  
And thus much for the Titles of the Priests, and Levites.

Now followes in the third place, *The paines*, which Hezekiah tooke with these persons, viz.

*What he did. What he said.*

*What he did: Two things.*

And first the Text saith vers. 4.

I

*He brought them in.*

*Hee brought them in*, namely, into the Temple; for his father Abaz had shut up the doores of the Temple, 2. Chron. 28. 24. and so by a probable consequence, *He had shut out the Priests.*

Or, *Hee brought them in*, namely, into the Citie, (which is most likely) for the Text saith that they being brought in, Hezekiah assembled them into the East-streete viz, in Ierusalem.

*Ysa. 39.  
Ier. 39.*

1 O Ierusalem, Ierusalem! What a miserable Citie art thou become, which wast once accounted faithfull? The Saints did once lodge in thy bowels, but now they are cast out: The Prophets are banished, and the Priests of Baal kept in.

*Isa. 39. 4.*

*Luke 2. 7.*

2 There was a second Citie, like unto the first, lesse in quantitie, but as bad in qualitie, it was Bethlehem the Citie of David, where many a rich and churlish Nabal lodged in the Inne, when poore and meeke Christ lay in the Cratch.

3 But is there not a third Citie in the world, as bad as these? It is the Citie of Rome, where the lewd strumpets,  
(saith

## The first Sermon.

II

(saith their owne Cardinall) did at their owne pleasure, *Baron. in an. 912. art. 8.*  
*thrust in their (amassios) lovers, false Popes, into Peters seate.*

O Rome! thou makest no roome for those that are good.  
Or if thou bringest them in, thou pervertest them? and *Bernard. de con- fid. ad Eugen.*  
*Bernard* wittily speaketh of thee, *bonos recipit non facit.*

4 I would to God this fourth Citie wherein we stand, *Dublin.*  
deserved not to bee added to the rest, to make up the  
square: But; *Hos. 4. 15.*  
*Though Israel play the harlot, let not Iudah sinne.*

When Christ came to the house of *Iairus*, hee thrust *Math. 9. 23. 25.*  
the Minstrels out of dores: And the Scripture saith, *Put*  
*out the bond woman & her sonne:* So, put out the profane, *Galat. 4. 30.*  
the blasphemer, the fornicator, and the harlot too, the  
Idolater, and everie unreformed Papist; (though they  
bring you in never so much profit) and in stead of them,  
*bring in the Prophets, the Preachers of the word, the ser-*  
*vants of God, and his Saints. Let such dwell in your house,* *Psal. 100. 6.*  
in your heart. Oh! Shut not them out, neither in your  
action, nor in your affection, least that you your selves  
one day bee shut out of dores. *Luke 11. 28.*

Thus much for *Hezekiah*, his bringing in of the Priests  
and Levites. Now for the next.

He gathered them into the East streete.

K

*Caietane* saith, it was *atrium templi ex Oriente*, but the *Caietan. in loc.*  
word will not beare it, for it is not *Chatzer*, but *Rechob*, *דרכ רחב*  
which latter word is directly used for a common streete, & *Ezra. 4. 6.*  
so generally all expound it, of some street on the East part  
of *Ierusalem*. Yet we may not thinke, that this gathe-  
ring into the East was for superstition, like those twentie  
five Idolaters in *Ezechiel*, for it is not probable, that the *Ezech. 8. 16.*

C 2

King



a rad: am

King would nourish that superstition which hee went about to abolish, but certainly it was some *streete*, of spaciousnesse, and roomth, as the word *Rechob*, doth import. Hither did *Hezekias* gather them.

Numb. 10. 2.

2. King 13. 1. 4.

*Colligo*, is one of the workes of corporall mercie, but here it is spirituall, *Colligere dispersos*, for a spirituall end, to gather together those which were dispersed. It was the right of *Hezekiah* so to doe. Thus God commanded *Moses* the Civill Magistrate, to make to himselfe two Trumpets for his assembling of the Congregation. So *Iosiah* the King, assembled the Priests and the Prophets, and commanded them.

So Christian Kings & Princes in the Primitive Church assembled the Councells of those times; as to insist upon the foure first generall Councells, viz.

Soc. lib. 1. cap. 3.	Nice the first	} assembled by	Constantine Mag.
Id. lib. 3. cap. 3.	Constantinople first.		Theodosius. 1.
Euag. lib. 1. c. 3.	Ephesus first.		Theodosius Iunior.
Id. lib. 3. cap. 2.	Chalcedon.		Martian.

Hieron. lib. 2.  
Apolog. contra  
Ruffinum.

Revelat 17. 16.

Let our Masters of Rome looke unto this, who by Papall authoritie have assembled in former times so many Councells at Rome it selfe, and of late that Conventicle of Trent, of all which, a man may say as *Hierome* said in the like case, in his *Apelogie* against *Ruffinus*: *Dic, quis Imperator jusserit hanc Synodum convocari?* But enough of this; for no doubt the Princes of the earth will maintaine their owne right, plucke the plumes of the *Babylonish* strumpet, and leave her naked.

Psalms. 1. 5.

For our parts, let us obey, when such occasion of assemblies are offered, and in the meane time, let us be gathered into the assemblies of the righteous, and that with profit



profit, not with hurt; and continue therein, untill we meete <sup>1. Cor. 11. 17.</sup>  
with, That gathering hoste of Dan (even with death) who <sup>Numb. 10. 25.</sup>  
shall gather us, as scattered members unto our head: For, <sup>Luke 17. 37.</sup>  
where the dead bodie is, thither shall the Eagles resort.

And hitherto what Hezekiah did to the Priests and Levites.

Now, What he said.

And first, By the way of preparation.

Heare yee mee yee Levites, <sup>vers. 5.</sup>

L

Where I pray you to marke, Three Things.

W H Y, H O W, W H A T.

1 First, Why doth the King speake to the Levites alone? The Answer is threefold.

First, vnder the name of Levites (which did beare the name of their Tribe) the priests also were comprehended, who were of the same Tribe: The Prophet Malachy doth makethis plaine, for he begins with a commandement for the Priests, but concludes with the covenant of <sup>Malach. 2. 1.</sup>  
Levi, and Chapt. 3. <sup>Malach. 2. 4.</sup> vers. 3. Purifie the sonnes of Levi. Yet wee may not thinke, but that the Priests had neede of purifying aswell as they. But the 16. vers. after my Text clears this point, where both Priests, and Levites are named in this clensing of the Temple, yea our verie Text it selfe: <sup>2. Chron 20. 16.</sup>  
Labem, to them, viz. Whom hee had brought in, and gathered together: and they were Priests and Levites. <sup>vers. 5.</sup>

Secondly, it was the proper office of the Levites to <sup>2. Chron. 23. 28.</sup>  
clense, therefore hee names them a-part.

Thirdly, the Levites were more zealous in setting forwards religion then the elder sort of Priests: & therefore <sup>2. Chron 29. 34.</sup>  
happily he directs his speech to them. And encourage

1. Tim 3. 6.

A. P. 18. 25.

Eccles. 12. 10.

A. P. 3. 18.

Psal. 119. 100

ragement to young *Daniel*, and young *Timothy*, and to every *Neophyte*, and κατηχημένος in the schoole of *Christ*, that they may the better Remember their Creator in the daies of their youth : Growing in grace, and in the knowledge of *Iesus Christ*, and endeavouring to say with *David*,  
I have more understanding then the ancient, because I have kept thy precepts.

43

Isa. 49. 23.

P. S. E.

Eccles. 20. 12.

2 Secondly, How, speakes hee unto them? Lovingly; marke the wordes, Heare yee mee, yee *Levites*, nay in the eleventh verse, he calls them *sonnes*, yea *Banai*, My *sonnes*; and no marvaile, for *Kings* are nursing *Fathers* to the Church.

Are wee their *Children*? Let us bee obedient to them: Pray for them: Beare with them: Depend on them: and Allow them a great part of that honour & love enjoyned in the fift Commaundement, as if they were our naturall parents.

3 Thirdly, What is That, the King saith unto them?

Heare yee mee yee *Levites*.

Job. 31. 13.

Coloss 4. 17.

Athenaus.

He exhorteth them to Heare: They which should exhort others, are exhorted by others. True it is, admonition doth alwayes profit, and oftentimes from those that are our inferiors, or have lesse knowledge then our selves, thus *Iob* did not contemne the judgement of his servant, or of his maide: and *Paul* directs the auditory at *Colosse*, to say to *Archippus* (their Pastour) Take heed to the Ministry. And *Athenaus* speakes aptly in the Proverbe.

πολλὰ καὶ κενὸς αἶνε μάλα καὶ ἰσχυρὸν.

The Gardiner sometimes speakes opportune things.

Imperator est  
2 Deo secundus.  
Tert. ad Scap.

But admonition doth more profit when it proceeds from our Superiors, especially from *Kings* and *Princes*, who by a divine influence doe participate with that

Super-



supernaturall wisdom from above, even of him to whom they are next, and with whom they doe so nearely converse.

But beware (*my brethren of the Cleargie*) that we be *v s l* not prevented in our ownelement, no, not by our *Superiors*, much lesse to be discovered in our follies by our *inferiors*, or through neglect of our *calling*, or scandall of our life, be justly disgraced by them, as *Balam* was by his *Ass*. *Numb. 22. 18.*

Thus much for the *Preparation*.

Now for the *Matter it selfe*, which containes a three-fold commaund of *Hezekiah* to the *Priests* and *Levites*.

The first Commaund.  
*Sanctifie now your selves.*

M

Herein I propose four considerations.	{ viz. }	An Action. A Limitation. A Question. A Correction.
--	----------	---

*r* The first Consideration is the *Action*. Sanctifie your selves, or be you your selves sanctified: For, the word *Hith-kaddeshu* is in *Hith pael*, reciprocally in Conjugation, & immanent in signification, and the order and meaning of the word is, that first we must sanctifie our selves, before we can sanctifie others.

And good reason; for if you would have water to *simil* ascend to the top of a mountaine, you must bring it from another mount as high as it. That which we teach *v s l* others, let us first teach our selves: we are the *Lords Seers*, *1. Sam. 9. 9.* and *tasters* for the people. *Seers*, least they fall, *tasters*, least they be poysoned. Oh! How many are like the *Architects* of



1. Cor. 9. 27.

of Noah his Arke, they built the Arke and were drownd themselves. Take heede (my beloved brethren) least when we have preached to others, we our selves be cast awayes.

Psalms. 118. 25.  
H27 XJ

2 The second is, the Limitation. Now, not put *expletive*, like the Hebrew *Na*, but *emphaticke*, *Gnattah*. Now, even at this time whatsoever yee did before.

It teacheth Two things.

1 Now, in relation to the *time past*, as if hee should have said: My Father *Ahaz* silenced you, disturbed you in your calling, & you gave your selves to other affaires, and were polluted: But *Now*, returne and sanctifie your selves againe.

P S L.

And truly while wee attend not our calling wee are *unsanctified*, peradventure there is an unwilling *desertion*; How much more blame-worthy are we, if willingly we forsake our calling, and blot out the *character* which God imprinted? This *deserta militia* without just ground drawes on the censure of man, and the vengeance of God.

P S L.

Crai, Crai Cor-  
vni ait.  
Aug. confess. lib.  
8. cap 12.

2 Now, in relation to the *time to come*, as if he should have said, *Now, o Now*, and deferre it not, even now be sanctified while it is called *To day*. Delay brings danger as in other affaires, so especially in the matters of God: *To morrow, is not the voyce of the Dove: To morrow?* (saith *Augustine*) and, *Why not now o Lord? Why should not my uncleannesse have an end this verie houre?*

Malach. 3. 3.

1. Io. 3. 3.

2. Corin. 3. 5.

3 The third Consideration is a *Question*, Whether *Priests* and *Levites* can sanctifie themselves as here they are commaunded? I answer, They cannot; for it is the Lord that must purifie the *sonnes of Levi*: yet to encourage us he gives us the honour of the worke. We have no *freewill* unto good, for wee are not able of our selves to thinke a good thought, much lesse to doe a good worke. It is  
Christ

Christ that is made unto us, not only *Iustification* but *San-* 1. Cor. 1. 30.  
*ctification*; yet wee are still called unto *holinesse* and *sancti-* 1. Thes. 4. 3.  
*fication*. Have salt in your selves saith Christ, alas: Have 1 Pet. 1. 15.  
 wee in our nature any *seasoning*, or *savour* of spirituall *Marke 9. 50.*  
*wisedome* at all? No: but when he said *Have*, then hee  
*Gave*: that when wee feelee our wants, we may crie with  
 that good *Father*, *Domine da quod jubes, & jube quod vis:* Aug. conf. li. 10  
*Give us O Lord what thou commandest, and then command*  
*what thou wilt.*

4 The last Consideration, is matter of *Correction*,  
*Priests* and *Levites* are here called to *sanctification*: yet,  
 What grievous cōplaints were made against them? viz.

*Isaiah* saith, they were *blind watchmen*, *dumbe dogges*, *Isa. 56. 10. 11. 12.*  
*greedie* and *given to wine*.

*Hosea* saith, they *murder in the way by consent* and *werke* Hos. 6. 9.  
*mischiefe*.

*Zephany* saith, they are *light and wicked persons*, and *Zeph. 3. 4.*  
*have wrested the Law*.

*Malachy* saith, *They are gone out of the way, and have* Malach. 2. 8.  
*broken the Covenant of Levi*.

I wish that these and the like sinnes may not be found *Viz.*  
 in the *heritage of Iacob*. *Ecclesiast. 23. 15*

If ever there were neede of *sanctified Priests*, it is now:  
 Oh! How many are there, who by a dissolute life doe  
 make religion to be made a *scorne*? I have spoken but  
 one word, and that somewhat secretly, because I like not  
 to discover the nakednesse of *Noah*, and I feare that some  
*Church-papist* did over-heare me to tell it in the *streetes* of 2. Sam. 1. 20.  
*Azkelon*. But if so, I will then crie aloud and say, *Set not* Psalm. 75. 5.  
*up your horne on high* for if you doe, I will plucke you  
 downe againe with the hands of *Ten* of your owne ap-  
 proved Authors, viz: *Aventine*, *Albertus Magnus*,  
*Holcot*, *Platina*, *Clemangis*, *Genebrard*, *Staphilus*, *Iansenius*,



*Cornelius Agrippa*, and *Cornelius Mus*: all which (take them joyntly together) doe speake such shamefull and vile things of the *Popes* and *Cleargie* of *Rome*, that they make them the beastliest monsters that ever trod upon Gods earth. And in particular thus.

*Avent. annal.*  
*libr. 3. in inst.*  
*pag. 481.*

The *Pope* (saith *Aventine*) sets over the flocke of *Christ* Goates, Woolves, adulterers, ravishers, usurers, cookes, muletors, perfidious, perjured, ignorant Asses; nay he setteth boyes & wantons to rule the Lambes: I am ashamed to say what manner of *Bishops* we have.

*Albert. Magn. in*  
*Euang. ioh. 1. 10*

Those (saith *Albertus Magnus*) which rule in the Church, be for the most part Theeves, and Murtherers: rather Oppressors, then Pastors: Perversers, then Teachers: Seducers, then Guides: These be the messengers of *Antichrist*, and such as supplant the flocke of *Christ*.

*Platin in vita*  
*Marcellini.*

*Sed quid futurum* (saith *Platina*) *nostra etate arbitramur? qua vitia nostra eo crevere, ut vix apud Deum misericordia locum reliquerint. Quanta sit avaritia sacerdotum, & eorum maxime qui verum potiuntur, quanta libido, ambitio, pompa, superbia, desidia, quanta ignoratio tum sui ipsius tum doctrinae Christianae? Quam parva religio, quam corrupti mores, (vel in hominibus secularibus detestandi) non atinet dicere, cum ipsi ita aperte & palam peccent, ac si inde laudem quarerent.*

*Rob Holcot. libr.*  
*Sapient. ioh. 1. 82*

The *Priests* of our age (saith *Holcot*) be like the *Priests* of *Baal*, *Dagon*, *Priapus*, wicked *Angels*, *Angels* of *Hell*.

*El. mangis de sta-*  
*tu Ecclesie, pag.*  
*47. 53. 54. &c.*

Concerning *Monkes*, *Clemangis* saith, they are slipperie, indisciplinated, dissolute, running up and downe into dishonest places, & hating nothing so much, as their reading and praying, rule and religion. The *Friars* are worse then the *Pharisees*, making shew of Austeritie, chastitie, humilitie, but secretly they goe beyond the luxuriousnesse of all worldly men: And like *Bels Priests* de-

voure

voure with their brats the oblations of the people. And what are *Nunneries* now a dayes, but the execrable brothel-houses of *Venus*? that now the veyling of a *Nunne*, is all one, as if you prostituted her openly to be a whore.

*Pontifices* (saith *Genebrard*) *circiter quinquaginta, pro spatio fere 150. annorum, à Ioan. 8. ad Leonem 9. recesserunt totaliter à virtute predecessorum suorum, & fuerunt Apostatici, Apostatici uè potius, quam Apostolici.* *Genebrar. Chronolog. lib. 4. seculo. 10.*

It is much to be lamented (saith *Staphilus*) that the life & behaviour of the reverend *Priest-hood* answers not their godly and high *Profession*, but is very scandalous to the world. Can this be denied? It is (alas) too true. *Staphilus Apol. pag. 1.*

Truely (saith *Iansenius*) the greater part of *Bishops* & *Pastors*, are so infatuated, that they bewray themselves to have no corne of *Salt* in their *life* and *doctrine*: There is no hope, when they themselves are irrecoverably corrupted, by whose health others should be holpen. *Iansen. concord. pag. 270.*

There be (saith *Agrippa*) in the Church, *Monckes*, *Fryars*, and *Anchorites*, but few among them are good: For hither come flocking, they which have spent their substance upon whores, dice and surfetting. This crew hath dissembled holinesse: From hence start out so many *Stoicall apes*, patched rogues, cowed monsters: who having no credit left in things humane, yet for their monstrous habit sake are put in trust with the things of God: whose life being most lewd, and filled with all villanie, is yet left unpunished, thorow pretence of Religion. *Corn. Agrippa de vanitate scient. cap. 62.*

And lastly (*Cornelius Mus* saith) O my beloved *Rome*, Thou art wholly turned away, overthrowen, and perverted: Thou art become a stewes, a fornace, an hell: Every order is departed from God, Religious men are become dissolute, *Virgins* have cast off shame, *Priests* their *Corn. Mus Conc. Evang. & de seſis rom. 1. ser. 4*



# The first Sermon.

Gownes, Monkes their cowles.

*Einſd. orat in  
Conc. Trid. in 3.  
Rom. Advint.*

With what monſters of filthineſſe is not both *Prieſt* and *People* defiled? Begin at the *Sanctuary* of God, & ſee if there be any hope, or helpe for honeſt life. Would God they were not fallen, with one conſent from *Religion* to *ſuperſtition*: from *Faith* to *Infidelitie*: from *Chriſt* to *Antichriſt*. The ſacred name of *Ieſus*, is made a jeſt and fable, among the *Jewes* and *Pagans*, by reaſon of us; whoſe wickedneſſe with a ſhamefull report is bruted over all the world.

*Ser. 33. in Cant.  
er in Conc. Rhe-  
menſ.*

Yea, *S. Bernard* himſelfe ſaith of them in his time: *Many Devils are choſen to be Biſhops, they are the miniſters of Chriſt and they ſerve Antichriſt.*

*Rom. 14. 4.  
Ephel. 4. 20.  
Baſil.*

But let them ſtand or fall to their owne Maſter. We have not ſo learned *Chriſt*. *Baſil* ſaith, *ὁ οὐ μαλαρεῖς ἀλλὰ πλάττει*; not with words, but deedes, that is, not with wordes alone, leaſt we nourish with a word, and kill with a worke. Oh!

*7 S. R.  
Exod. 28. 37.*

Let the name of *Holineſſe* be upon us, as it was upon the forehead of *Aaron*, & let the *Nature* of it be within us and without us too, like that *Vrim & Thummim* upon the heart and breſt-plate of *Aaron*: and let all pray with *David*: O Lord let thy *Prieſts* be clothed with righteouſneſſe.

*Exod. 28. 30.*

*Pſalm. 132 9.*

And thus much of the *Kings* firſt command,

*Sanctifie your ſelves.*

Now for the *ſecond* command.

N

*Sanctifie the houſe of the Lord God of  
your Fathers.*

I have formerly ſpoken of the *Houſe of God*: and therefore I ſhall now ſpare to ſpeake. Onely here by the way obſerve,

observe, that he calls it not *the house of their Fathers* (for then they would have pretended antiquitie) but *the house of the Lord God*, that they might attend to veritie: and withall, *the Lord God of their fathers*, that they might joyne both together, even *Antiquitie and Truth*. Our boasting *Adversaries*, are somewhat like the *Gibeonites*, they pretended unto *Ioshua* that they came from farre, and *Josh 9. 4, 6.* packt up a companie of old sacks and bottles, to colour their fraud, when indeede they dwelt neere at hand. So these men of *Rome*, patch up a garment with the shreds of *Antiquitie*, when as they are but the younger Children of *Time*. For, What age can that Religion be of, which was never heard of in the time of *Christ*, nor in the time of his *Apostles*? Or if they had a shew of *Antiquitie*, it were nothing; for *Antiquitie* without *Veritie* is but *vanitie*: Or if they will have it in the wordes of *Cyprian* against *Cyprian contra* a Pope himselfe, *Consuetudo sine veritate est vetustas erroris,* *epist. Stephan. Papa* *Custom without truth is the antiquitie of error.* But of this by the way. The maine thing, that this part of the *Text* intends, is the *Sanctifying* of the *Temple*.

*Sanctifie the house of God.*

That is, cleanse the *Temple*, and prepare it to a holy use: for otherwise there was no holinesse in it at all. Many things in the *Scripture* are said to be *Holy*, viz. The Place *Exod. 3. 9.* where *Moses* stood. The shew-bread. The Citie of *Ieru-* *Levit 24. 9.* *salem.* The Mount *Tabor*, and the *Temple* it selfe is called *Holy.* *Math. 4. 5.* Yet not by any inhaerent holinesse, but onely during the time of *Gods* presence, *Holy uses*, *Christ* his miracles, *Transfiguration*, or the like. *2. Pet. 1. 18.* *Psalms. 79. 1.*

Oh! What impostures are done in the *Papacie* under the name of *Holinesse*? viz. *VSE.*



*Holy fathers of the Church of Rome.*

*Holy house, viz. The house of Inquisition.*

*Holy Wells, or waters.*

*Holy Maide of Kent.*

*Psalm. 93. 5.*  
*P S E*

*Zech. 14. 20.*

*& vers. 21.*

*ירושלם קדושה*

*קדושה*

*קדושה*

*Deut. 23. 17.*

*Isa. 1. 21.*

*Rom. 11. 20.*

*Hebr. 12. 14.*

And lastly, the *Holy Crosse* in this kingdome, but more truly, the *hollow Crosse*, a stale for Idolatrie, an offence to Gods children, and generally an impoverishing and robbing of the Subject. Yet *holinesse becommeth the house of God for ever*. A lesson not onely for those that are Officers in the house of God: but even for all that tread in the *Courts of the Lord our God*. To everie man belongs some especiall vertue, as *Liberalitie* to the Rich, *Patience* to the Poore, *Iustice* to the Magistrate, *Humility* to the Minister, but *Holinesse* answereth unto all: and to shew the generalitie of it, it was prophecied by *Zechary*, that *holinesse* should be written upon the horse-bridles, yea & everie pot in *Ierusalem* should be *holy*, & the whole Nation was called *holy*; yea and upon the verie coine it selfe was there stamped on one side *Ierushalajm kedhosshah*, *Holy Ierusalem*. But oh! How farre are this people now degenerated? Their *kedhosshah* (which signifieth *Holy*) quickly turned into *kedbeshah*, which signifieth an *Harlot*? Oh! How is the faithfull Citie become an *harlot*, saith the Prophet? Be not high minded but feare. Let there be no profaine person among us, but follow *holinesse*, without which no man shall see the Lord.

And hitherto of the Kings second command.

Now of the last command.

O

*Carrie the filth out of the Sanctuarie.*

*Isa. 8. 14.*

By the *Sanctuarie* is not meant a place of refuge, as *Isa. 8. 14* but it concernes the *Temple of God in Ierusalem*, and had foure parts.

*viz.*

{ *Atrium gentium*, or the outward Court, Re- *Adrich. theat.*  
*velat. 11. 2.* *in Ierusal. nu. 101*  
 viz. { *Atrium Iudeorum*, or the inward Court, *Adrich. ibid.*  
*Exod. 27. 9.* *num. 87.*  
 { The holy place, *Exod. 26. 33.*  
 The holiest of all, *Hebr. 9. 3.*

Among all these, by the *Sanctuarie*, is meant commonly, the *holy place* or *Tabernacle*. But *Synecdochically* is meant the whole *Temple*, both the *inward* and the *outward* parts. *2. Chron. 29. 16.*

And here I observe Two things: viz.

Τὸ ὄν. τὸ διότι: *Quod & Quid.*

First, that there was filth in the *Sanctuarie*.

But was there any indeed? In the *Sanctuarie*?

What, in the *Holy place*? In the *House of God*?

Yes, there was filth there; And it is not strange.

The Church of *Corinth*, was stained with the filth of *1. Corin. 5. 1.*  
*Incest.*

The Church of *Galatia*, was stained with the filth of *Galat. 1. 6.*  
 a new Gospel.

The Church of *Pergamus*, was stained with the filth *Revelat. 2. 15.*  
 of the *Nicolaitans*.

*Laodicea*, was blinde and naked, and *Sardis* was dead. *Revel. 3. 17.*  
 3. 1.

In	{	Arke	{	there	{	Cham	{	Sem	{	Genes. 7. 13
one		Family		was		Ismael		Isaac		Gen. 21. 9.
		Field				Tares		Wheat		Math. 13. 25.
		Barne				Chaffe		Corne		3. 12.
		Net.				Bad fish.		good fish.		13. 48.

There is no perfection in this life: When we have done *V S E.*  
 all we can we are all unprofitable servants. Yet under the *Luke 17. 10.*  
 colour



Hebr. 11. 4.

Phil. 2. 13. 14.

colour of perfections want, let us not abound with folly: and though we be sinners, let us not cast away the feare of God: *Wee have not yet resisted unto blood, neyther have wee yet attained the marke : But wee follow hard towards it, for the price of our high calling in Iesus Christ.*

Secondly, *What was this filth of the Sanctuarie?*

It was Twofold. Proper and Metaphoricall.

Hag. 1. 4.

Hag. 1. 5, 9.

Proper: viz. dust, dirt, and filth, growne and contracted by not using of the Temple: This was the sinne of them in the time of Haggai, *"They themselves dwelt in seeled houses, and the house of God lay wast.* This is the sinne of our times: and to all such I will say in the wordes of that Prophet, *Consider your owne wayes in your heart. Yee looked for much, and loe it came to little, because of my house that is wast.*

2. King. 23. 19.

Isa. 57. 8.

Ezech. 23. 3.

Ezech. 8. 17.

From the Proper, we come to the Metaphoricall filth, viz. The Idols, Altars, Ornaments, whatsoever were brought in contrarie to the law of God: for so all Divines, both theirs, and ours doe expound it; & not without reason: for Idols are called Corruption, yea, a polluted and a menstruous cloth. Nay more then that, they are called Gillulim, stercora, dung, and that which is worst of all, they are tearmed stinke.

P S E.

Isa. 30. 12.

Simil.

Isa. 44. 9.

Oh! that these things would move us to hate Idolatry from the ground of our heart, and not to thinke the better of it for the externall pompe and beautie: though the Images be of gold and silver, and the Ornaments rich, yet the Prophet bids the faithfull to say unto them, *Get you hence.* As an adulteresse, the fairer, the fouler: So Idolatry, the more fine, the more filthy: the more daintie, the more deformed: the more delectable, the lesse profitable. Let our Adversaries doate if they will upon their golden Babylon. let us esteeme all their Idols, Altars, Beads, Graines,

Graines, and Popish Ornaments, no otherwise then the Scripture esteemes them, namely, to be filth.

And now let me conclude with a *Question*. *Is there any filth in our sanctuaries at all?* I answer. For the maine filth of *Idolatrie* (God be thanked) it is well kept out; but let us *search Ierusalem with lights*, whether there *zephani. 1. 12.* be any other left. *As for example.*

If there be found among us any renewing of any Popish doctrine. *That is filth.*

If contrarie to those religious *Articles*, agreed upon in a *Convocation* held in this City, (1615.) there be any *Images* of the *Trinitie*, or expressing of God the Father, the *Sonne*, and the *holy Ghost*, in any outward forme. *That is filth.*

If in our *Congregations*, any thing be done without *Order*, and *edifying*. *That is filth.*

If the life of the speaker be not orderly, but dissolute. *That is filth.*

Out with this *filth*, and out with that *filth*, and out with everie thing that doth offend, that God may come to his *holy Sanctuarie*, and finde us there sitting clothed with the cleane and *Wedding garments* of *Faith* and *obedience*. *Matt. 13. 41.*

And to this end, let everie one cast out the *filth* out of his owne heart, which is Gods spirituall *Sanctuarie*, and the *Temple* of the *holy Ghost*: That he which hath pure eyes, and cannot abide that thing which is evill, may *Habac. 1. 13.*

take delight to dwell within us, untill wee come to that celestiall *sanctuarie* which is above,

*Hebr. 8. 2.*

and to *Iesus the Mediator of the New*

*Hebr. 12. 24.*

*Testament, the Angell of the Cove-*

*Malach. 3. 1.*

*nant, and the Prince of*

*Isa. 9. 6.*

*Peace.*

E





THE  
SECOND SERMON,

Viz.

The Merchant Commodities,

Preached at St. MARIES in Limericke.

In the time of the generall Assizes holden for that Citie, Iuly 13.

1624

Before the R. Ho<sup>ble</sup>. the *Earle of Thomond*

And before

The Lords Iustices of Assize, *Sr. George Shurley* Knight, Lord chiefe Iustice of his Highnesse Court of chiefe Place in *Ireland*: and *Sir Edward Harris* Knight, one of his Majesties Iustices in the same Court.

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By

G. A.



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DVBLIN.

Imprinted by the Societie of Stationers,  
Anno Domini. 1625.



THE  
SECOND SERMON

The Methodist Connexion

Preached at St. Mary's in Limerick  
at the request of the general assembly  
held for that City July 17.

And before

The Right Honourable Lord Chief Justice of his High  
ness's Court of Chief Place in Ireland: and  
Sir Edward Parnis Knight one of his  
Majesties Justices in the  
same Court.

G. A.

DOUBLEDAY

Printed by the Society of Stationers  
Anne Bowne 1817.



THE  
SECOND SERMON,  
The Merchant Commodities.

I. KINGS. 21. 2.

*Because it is neere by my House.*



Ight Honourable, and the rest right  
dearly beloved in our Lord, having  
proposed this History of *Ahab* and  
*Naboth*, as a fit Subject for such as-  
semblies, I came to that part of the  
Text which concerneth the reason,  
why *Ahab* should desire *Naboths*

Vineyard. Which reason was Twofold, viz.

Matter of *Necessitie* : because he needed a Garden of  
Hearbes.

Matter of *Commoditie* : because it was hard by,  
*neere* his house.

After that I had spoken of the *first*, I came to the *se-  
cond*: where I proposed unto you three severall meditati-  
ons, viz. concerning *A House*, *Neerenesse*, *Commodiousnes*.

I have spoken of the *first* already, and have proposed  
sundrie abuses which men runne into for a *House* : and  
withall, offered you *Eight Meditations* for *Houses* : viz.  
*Four* for *Houses* *Materiall*: viz. *Houses* of our *Own*e: *Hou-*



*ses of the Poore: Houses of the Prophets: and the House of God.*

*Foure, for Houses Metaphoricall: viz. The Church of God. The house of the Bodie. The house of the Grave, and, The house of Heaven.*

I have also spoken of the *second, viz. of the neerenesse of Naboths Vineyard to the Pallace of Ahab: and have shewed the absurditie of Ahabs covetousnesse, for by the same reason he might aswell have coveted all the neighbour bounding Lands, because they were neere, and Naboths Wife too, because shee was neere.*

Then I corrected the vanitie of the world, which seeke for those things that are neere, and neglect that which ought to be most *neere*, and deare unto them: and so I then concluded, that in all our actions we ought to draw to God, whether for <sup>a</sup> *Direction*, or <sup>b</sup> *Imitation*, or <sup>c</sup> *Consolation*, and this with that *παρασπονδία*, or assurance of Faith, which as by a certaine sprinkling, purgeth our hearts from an evill <sup>d</sup> *Conscience*.

Thus much for an entrance, by way of repetition.

Now let us proceede to the *third and last Meditation: viz. Matter of Commodiousnesse.*

For this *Vineyard of Naboth*, it was not onely neere the house of *Ahab*, but it was *Etzel*, at or by his house, so commodious as nothing could be more devised. This day therefore I must speake unto you of *Ahabs* concluding reason, why he desired poore *Naboths Vineyard*, viz. for *Commodiousnesse*, which is the faire Havens where every man desires to cast Anchor: Let us follow them, and cast Anchor too upon this *Word*: which though it be long, yet it is but a *Word*.

It is the ground of Morall Philosophie, *πάντα τὰ ἄνθρωποις ἐπιθυμεῖται*: All things desire a certaine good. Nay it

1. Tim. 3. 15.

2. Cor. 5. 4.

Job 10. 11.

2. Cor. 5. 1.

Rom. 10. 3.

<sup>a</sup> Hebr. 11. 6.

<sup>b</sup> Ephes. 5. 1.

<sup>c</sup> Psalm. 30. 8.

<sup>d</sup> Hebr. 10. 22

Angl. ed. 1616.

1. cap. 1.

is τὸ φυσικόν, *naturall*, to seeke for that which is good, especially if that good thing be *commodious*. Hereupon infinite questions are moved concerning *Commodities*: What place most convenient to build in? What time fittest to plant in? Where is the cheapest land, the best Company, the neereſt Market, the chiefest Wares to be bought? wherein the folly and hypocrisie of the world is strangely discovered.

They seeke for *land*, and yet there is a *land* above, that is never sought for: Even that celestiall *Canaan*, that floweth with better things then *milke and hony*. *Exod. 3. 7.*

They seeke for good Company, and yet behold a *Citie* above, where there is better companie then can be found in this world; namely the companie of *innumera- Heb. 12. 22.* ble *Angels*, the *Congregation of the first borne*, the *spirits of just and perfect men*, and *Iesus the Mediator of the new Testament*: and yet this companie is not cared for. But though this seeking world be readie to faint vnder this endlesse travaile and vexation, yet I will labour to correct in you this error, and unto you to propose a better commodity then ever *Abel* could get by the Vineyard of *Naboth*: And this I will endevore to do *Two* waies.

First, *Negatively*, what false *Wares* (which I may call *discommodities*) are to be rejected?

Secondly, *Affirmatively*, what are those pure and delicate *Commodities* which are to be sought after by all the sonnes of *Adam*? In order of these, and first of the *first*.

*The Negative,*

Here I meete with 4 parcels of false *Wares*.

*viz.* The false Wares of

{	<i>The World.</i>	A
{	<i>Sathan.</i>	B
{	<i>Antichrist.</i>	C
{	<i>Sinne.</i>	D

The



A

Psalm. 137. 2

Proverb. 23. 5.

A. 7. 1. 15. 19.

Rom. 6. 21.

Isa. 59. 5.

Matth. 6. 32.

1. John. 2. 15.

B

John. 14. 30.

Ephes. 5. 11.

The first parcell : the wares of the *World* : There is a *resonabilis Echo*, which in the *concauitie* of mountaines, doth render and sound backe the ends of words : As for example, if there you aske, *How shall I come by a benefice?* the *Echo* will answere, *buy a benefice*. So if we ascend up into the mount of Contemplation, and aske, *Are the things of the world commodious?* The *Echo* will answere *odious*. Oh the folly of this stirring age! They rise up carely, lye downe late, and *eate the bread of sorrow* : and when the purpose is atchieved, it is but winde. They bow unto *Alammon* so long as they haue a knee to bow : and when they come to touch it, it is but earth. They runne after riches which taketh to it selfe wings : and when they have caught it, it is but the childrens *butlerfly*, bedawbing the fingers of our affections. Oh! How deare is the purchase of vanitie, got with *carke*, kept with *cave*, lost with *griefe*? Oh! How incommodious are the wares of this wicked world, fet from farre, held at a high rate, bought with the losse of our time, want of our quiet, wearinesse of our flesh, and oft the woe of our Soules, proving to the buyers no other then the reward of iniquitie, or like another *Acheldama* or *field of blood*? Oh! Buy not repentance at so deare a rate: aske first with *Paul*, *What fruite?* Say with *Isay* : it is but a *Spiders web*. Heare *Christ*: *The Gentiles seeke after these things* : And then resolve with *John*, *Love not the things of this World*.

The second parcell : are the Wares of *Sathan*.

In the shop of this world, *The Prince thereof* sets out his Wares to sale: but as in the end, they are unprofitable, so in the meane, they are fallie : For he sels his *Water* for *Wine*, and sophisticating his commodities, he sets out vice under the colour of vertue : As *Pride*, he cals *handsonnesse*: *Covetousnesse*, *thrift* : *Prodigalitie*, *goodfellowship* : *Lust*,  
recreation

recreation: Quarrelling, courage: Superstition, devotion. In all which, & the like, he keepes, but his old wont, playing the *subtile Serpent*, & the *lying Merchant*, weighing these *Wares* with his owne weights: But (you my beloved) remember what he was from the beginning; trust not *Sathan*, for he is your enemy, carrie his wares to the light, and weigh them by the *Ballance* of the *Sanctuarie*, and you shall finde them to be *Lighter then vanitie*, or like the *Apples of Sodom*, which have a faire rinde, but within, they are nothing but cynders and smoake. *Solin. Polyb. cap. 38.*

The third parcell, are the *Wares* of *Antichrist*. The *man of sinne*, *Antichrist* of *Rome* is the fore-man in the shop of *Sathan*: Nay he is the *grand Cape-Merchant*. He acteth indeede many other *Artes* and parts, viz. C

He playes the *Chirurgian*, for he lets bloud (In her was found the bloud of the Saints) and he scarifies the *Princes* of the earth. *Revel. 18. 24.*

He playes the *Fisher-man*, he hath certaine *escas inebriativas*, baytes of honour, pompe, ease, and libertie, to besott the simple, and to make them *drunke with the wine* of her fornication: and all must be, *sub Annulo Piscatoris*, The *Ring or scale of the Fisher*, meaning *Peter*, but indeede farre unlike to *Peter*: for *Peter* was a *fisher of men*, but the *Pope* a *fisher of Monarchies*. *Revel. 17. 2.*  
*Mat. 4. 19.*

He playes the *Grazier*, for he feedes *Bulls* in the *Pastures* of *Italie*, and so sends them into great *Britaine* that they might be sold. These are bad *Wares*, and they are met withall now and then unto their cost, and drawne out of the doores.

Hee playes the *Lapidarie*, for hee weares a shooe of *Gold*, wherein there is a *precious stone* preservative from poyson, least hee should be infected by them that kisse his soore. *Hazzenmull. 1<sup>st</sup> con. cap. 4.*



Greg. 7. Cap. 15.  
9. 7. cap. 4.  
Sir Ed. Sands his  
Relat.

He playes the *Physitian*, for he hath an infinite sort of *Patients*, to whom he ministers, before they be sicke: he shewes them his *Drugs*, as *Διαικαθόλικον*, verie loathsome in taste, but in shew it looks like *Manna*: and *Pills* without number, whereof one is *double-gilt*, and preserved in the *Cabinet* of the *Church of Rome*, viz. That same *Canon: Nos sanctorum*, wherewith he purges *Princes* of *choller*, predominant in their *hot fevers*, namely, when they begin to waxe red against him, or to swell about their *prerogatives*. But of all trades he is the most cunning *Merchant*, for hee discurreth thorough all *Europe*, yea, *Currit mercator ad Indos*: and by his *Mart-men*, vents his apish *Toyes*, drugs of *Rome*, dreggs of *Superstition*, counterfeite *Relickes*, hallowed *Beads*, consecrated *Graines*, *Pardons*, and *Indulgences*, by shippes lading: a share of which false *Coines*, doe our *Mint-masters* of *Rome*, send over to their *Hucksters* here, to delude the people of this Land.

Genl 18. 13.

But this *Romish-merchant*, useth one merchandise above all the rest, more great, more grievous, more dangerous, more damnable; it is the *merchandise of soules*. Oh! Buy not any of these *Wares* in the shops of *Rome*: Avoid it and goe not by it: *Proverb. 4. 15.*

D

1. 3. 13.

The *fourth & last* parcell of false *Wares*, are the *Wares of Sinne*: As we have by the way of *Negation* excluded the commodities of the world, and of the *Prince of the world*, and of the said *Princes* chiefe *Merchant*, *Antichrist* of *Rome*; so now let us see if among us any decentfull commodities can be found. *Sinne* in generall is a *deceifull commodity*: it promiseth unto us profit and pleasure for our worke, but when it is done, he payes us with the *Wages of death*. But from the generall, let us descend unto the particular *Wares of Sinne*; and yet here I will propose but

2. 6. 2.

one

## The second Sermon.

35

one false packe for all, in a subject nearly allied to the *Text*: It is, *Hope of Commoditie*, and unlawfull *Gain*: which deceives many a buyer, causeth the wise to wander, & multitudes to fall into the snare. And to give you a *sample*, cut from this deceitful packe, understand that, viz.

1 *Hope of commoditie*, makes the guiltlesse, oftentimes to be kept in prison longer then is fitting. So *Felix* dealt with *Paul*, *Act. 24. 27.*

2 *Hope of commoditie* makes the guiltie to be let goe. Thus *Ahab* dealt with *Benhadad*, but *Ahab* for that, was appointed to die. Thus *Saul* spared *Agag*, but *Saul* for that, lost his kingdom. *1. King. 20. 42.*  
*1. Sam. 15. 3. 28.*

3 *Hope of commoditie*, makes the *Temple of the holy Ghost*, the *Temple of Sathan*: and the bodie to be prostituted to fornication. Thus *Tamar* said unto *Judah*: What wilt thou give me? *Genes. 38. 16.*

4 *Hope of commoditie*, makes the Subject, to breake the Lawes of his Sovereigne. Thus *Shimei* contrarie to *Dauids* command went out of *Ierusalem*. *1. King 2. 42.*

5 *Hope of commoditie*, makes everie bold sinner, to transgresse the bounds of obedience to God: Such are they who thinke, *gain* to be godlinesse. *1. Tim. 6. 5.*

6 *Hope of commoditie*, makes the *Servant* to betray his Master, as *Judas* did *Christ*, or the *Wife* her Husband, as *Delilah* did *Sampson*: or one friend another, as *Baanah* did *Ish-bosheth*. *Math. 26. 49.*  
*Judg 16. 18.*  
*2. Sam. 4. 6.*

7 *Hope of commoditie*, makes the *Prelate*, to make havocke of the *Church* renews, to the impoverishing of succession, and hinderance of the service of God.

8 *Hope of commoditie*, makes the *Preacher*, to sow pil-lows, and to dawb with untempered mortar, and when it comes to the point, not to reprove sinne. *Ezech. 13. 10. 18.*

9 *Hope of commoditie*, makes men to lie, flatter, dissem-  
ble *Math. 28. 15.*



1. King 21. 10. ble, beare false *Witnesse*, and to tell many untruths.

10 *Hope of commoditie*, makes a man to warre against the *Orphanes*, *Widdowes*, *poore*, and *fatherlesse*, to seeke *Earth*, and loose *Heaven*.

Dent 7. 1 4.  
Sir E. C.

11 *Hope of commodity*, makes many a man to marry his children unto *Papists*, yea and himselfe to, a thing forbidden by *God* in the *seventh of Deuteronomie* (a place reviewed of late by one of the *Worthies* of our *Law*.) Now they doe but blurre the world, to say, *They had hope to gaine them*. No, it was hope to gaine by them : if *God* be not more mercifull, it will turne the edge of their *Soules*.

Revel. 22. 14. 17

12 Lastly, *Hope of commoditie*, makes many a worldling to live in a place, where he shall never heare the *Bells of Aaron* : he sits downe by wood and water, and in the meane time, they want the *Tree and the Water of life*.

Sophocles in Aiac.

Act. 27. 12.

Loe, I have impannelled a *Iurie of Hopes*, but make no triall of them, for they will cast you. They are called *Hopes of commodities*, but they shall prove unto you *discommodities* indeede. ἀνάχα ἀνάχα (as it is in the *Greeke Proverbe*.) These *hopes* are worse then the *Haven of Lasea*, this onely incommodious to *Winter* in, but the other incommodious at all seasons. Oh ! Arrive not at these *Havens*: Abandon these *Hopes* : Passe by all these parcels of wares, they are unreadie, uneven, unprofitable : they are deceitfull, dangerous, damnable to the *Soule*.

And thus much for the *Negative*.

Now for the *Affirmative part*. (viz.)

What are these pure, good, delicate, and *Marchantable Commodities*, which are to bee sought after, by all the *sonnes of men*?

Where in the entrance, I must give this overture, that if the appetite of mortall men be not set an edge to long after

after these *Commodities*, and (according to Pauls rule) 1. Cor. 12. 31.  
 To Covet after the best gifts; yet We, whom the Lord hath  
 seperated for the worke, will offer unto men all our mer- As. 13. 2.  
 chandise, and hold forth the Word of life, for it is not a Phil. 2. 16.  
 thing abhorring from our element, nay it is proper unto  
 us to play the spirituall *Marchants*. I know that the  
*Magistrate* is the chiefe Master of this Art, for hee  
 can procure The wealth of his people, and speake peace- Isa. 10. 3.  
 ably, yea hee can compell them too, to come in and buy: 2 Chron. 34. 33  
 And it is every mans Art and part, to search for that  
 which is most commodious for the Soule. Seeke those Coloss. 3. 1.  
 things that are above and redeeme the time. But in an espe- Ephes. 5. 16.  
 ciall manner this Art belongeth to the Prophet, even to  
 everie man of God: Thus David, In regard of the house of Psal. 112. 9.  
 the Lord, I have procured thy wealth: Thus Davids Salo-  
 mon: The Preacher searched forth, and prepared many pa- Eccles. 12. 9. 10.  
 rables, and sought to finde out pleasant words: even the words  
 of truth.

Now in following this, *Metaphor of Marchants*, I  
 will first make a comparison betweene the common and  
 the spirituall Merchant (for so I will distinguish them)  
 and then I will vent out all my commodities at the last.

*The Comparison: Where Two things are observed,  
 Communitie and Difference.*

The *Communitie*, or wherein they doe agree.

In *Common Merchandise* there is a shop to sell in, wares  
 to be bought, light to sell by, the Market-day, the Buyers,  
 and the Merchants.

*Communitie.*

In *Spirituall Merchandise*, the Shop is the Temple: the  
 Wares, are the precious things of the Gospell: the Light  
 is the Word: the Market-day, is the Sabbath: the Buyers  
 are O Men, *Proverb. 8. 4.* yea and Women too: And the



Merchants, are the Preachers of the Word. And these spirituall Marchants, call and crie, Come yee wearie, Mat. 11. 28. Come yee thirstie, Isa. 55. 1. Come yee hungrie, Prover. 9. 5. Come yee Children, Psalm. 34. 11. Come all, Revel. 22. 17.

Difference.

The Difference, or wherein the Common, and the Spirituall Merchandise doe differ and disagree.

In Common Merchandise there are Wares corrupted: But in the Spirituall Merchandise, they are without sophistication: Tzeruphab, Pure, saith Salomon: ἀκέρεια, unmixt, saith Christ: ἄζυμα, unleavened, saith Paul, ἀδολα, without deceit, saith Peter.

Proverb. 30. 5.  
Math. 10. 16.  
1. Cor. 5. 8.  
1. Pet. 2. 2.

In the Common, the Wares are not onely corrupted but corrupting, taynting and spoyling one another:

Math. 23. 5.  
2. Cor. 1. 24.  
Genes. 50. 26.  
Coloss. 4. 6.

But in the Spirituall, there are φυλακτῆρια, Keepers, helpers, and edifiers one of another, like those embalminges which preserve the members, or like Salt, seasoning both bodie and soule to eternall life.

In the Common, there are false Lights:

Psalm. 119. 105.  
2. Pet. 1. 19.

But in the Spirituall, there is the true Light, and the Light-maker Iohn. 1. 9. and wayting upon this Light.

In the Common, nothing is to bee had without money:

Isa. 55. 1.

But in the Spirituall, Come and buy without money.

In the Common are oft-times old & rotten commodities:

Jerem. 6. 16.

But in the Spirituall, they are old and good.

In the Common, they are gotten with extreame toyle, Impiger extremos currit mercator ad Indos.

Rom. 10. 8.

But in the Spirituall the chiefe Wares are neere, yea they are brought unto us by the revelation of I E S U S C H R I S T.

1. Pet. 1. 13.

In the Common, they are bought at some low price:

2. Pet. 1. 4.  
Philip. 3. 14.

But in the Spirituall, they are Great and precious: The price of our high calling.

In the Common there is some want, for you shall not  
alwayes

alwayes meete with cloth enough of the same colour, or fit for all times, places and persons :

But in the Spirituall, there is fulnesse, and largenesse, fit *Psalm. 36. 8.*  
Commodities for all times: Pray continually: for all *Psalm. 119. 96.*  
places: Let the men lift up everie where pure hands. For *1. Thes. 5. 17.*  
all persons: God wvils that all men should come to the *1. Tim. 2. 8.*  
knowledge of the truth: And *Isaiah* calls to everie one *Isa. 55. 1.*  
to come to the waters to drinke.

Now have I ended with the comparifon, and I know yee doe long till I doe vent the Commodities themselves: Therefore now at the last I will turne Spirituall Merchant, and as an apprentice to that divine wisedome which *Salomon* speaks of, I will utter my voyce in the streetes, and will thus crie and call to all comers. Yee Nobles and Gentles, yee sonnes and servants of the Highest, What doe you lacke? Will you buy any good Commodities indegd, and that without money? *Prov. 1. 20.*

- 1 Doe you lacke a Chaine for your necke?  
Here it is, Take instruction, *Proverb. 1. 9.*
- 2 Will you have a parcell of pure fine linnen?  
It is the righteousness of the Saints, *Revelat. 19. 8.*
- 3 Will you have any flowers, as Roses and Lilies?  
It is the resplendent beaurie of the Church of God. *Cant. 2. 2.*
- 4 Will you tast any fruite, pleasant fruite? *Cant. 4. 16.*  
There is none better, then the fruite of a good life. *Iam. 3. 17.*
- 5 And what say you to Gaine? yee are greedie of it.  
Take Godlinesse: it is great gaine, *1. Tim. 6. 6.*
- 6 Doe you want any Garments against Winter, an excellent suite of apparell, that will last for ever?  
It is the Robe of the righteousness of Iesus Christ. *Isa. 61. 10.*
- 7 Wil you have any gold, better then the gold of Ophir? *1. King 9. 28.*  
Aspire unto that heavenly Citie, the streetes whereof *Revelat. 21. 21.*  
are of pure Gold.



- 8 Are you destitute of a dwelling, and will you have a good House?  
Oh! Look up unto that *building above*, that is given of God, not made with hands, eternall in the Heavens.
2. Cor. 5. 1. 9 Will you come and take part of good cheere?  
Use a good Conscience, for it is a continuall feast.
- Proverb. 15. 15. 10 Will you have a Commoditie, that is good and lasting?  
It is *Charitie*, it abideth, and never falleth away.
1. Cor. 13. 8. 11 In this time of infection, doe you neede any Incense?  
It is Prayer and invocation, Psalm. 141. 2.
- 12 Doe you lacke any Land, better then Canaan? Ex. 3. 7  
It is the Land of your inheritance, immortall, undefiled, and reserved in the heavens for you.
1. Pet. 1. 4. 13 Will you have any sweete odours?  
Use Liberalitie towards the Saints of God.
- Phil. 4. 18. 14 Doe you wish for greene pastures?  
They are the never fading comforts of the holy Ghost. Psalm. 23. 2.
- 15 Will you buy any Pearle?  
Get wisdom and understanding, Proverb. 3. 15.
- 16 Would you see a good salve for the eye?  
It is divine illumination. Revelat. 3. 18.
- 17 Doe you want any Spices? Cant. 4. 14.  
They are the Graces of the holy Spirit.
- Galat. 5. 22. 18. 19. 20. Will you have three parcells of extraordinary Commodities together, as Wine, Milke, and Hony?  
They are the precious things of the Word of God preached, Isa. 55. 1. Psalm. 119. 10.
- 21 Would you meete with a Commoditie, that when you have got it, you must never part with it?  
It is Truth. Buy the truth, but sell it not.
- Proverb. 23. 23. 22 Are you not angrie with your selves for a Commoditie

tie, which you slept long agoe? And would you see it once againe?

It is *Time*. Oh! Redeeme the time, Ephes. 5. 16.

23 To draw neere to a period, Will you faine have a *Commoditie* that is good for all things?

It is *Pietie*, and *Sanctification*.

1. Tim. 4. 8.

24 Lastly (because I have kept you long) Will you have a *refresher*, least you faint by the way, a little *Vsque-bab*?

Oh! *Drinke freely of the water of life*, and at the brinke

Revelat. 22. 17.

of death, be revived with the *Meditation* of all those comforts, which are solely to be found in *Christ*, the *Well of living waters*, and *Fountaine* of our *Salvation*.

Can. 4. 13.

Behold now, I have vented all my *Commodities*, and uttered two dozen of pure and delicate *Wares*: The best that could be found in the *shop of Christ*, the holy *Scriptures*.

They are not like *Phillips 200. peny-worth of bread*, for *Joh. 6. 7.* they were not enough that every man might have a little: But these are of that nature, that all may have every one, and everie one may have all.

And now that I have shewed you all my *strength*, *Come, o Come, and overcome: Come and buy.* *Indg. 16. 18.*

Yee, *Bene Elim*, *sonnes of the mightie*, *Ieremies great ones*, these commodities are for you. They will so adorne you, that they will cause you to be *prayed in the Gates*: they will make you full of *Pietie, Wisedome, Justice, Mercie and Truth*, that you may destroy *Sinne*, chase it with your *Eye*, chasten it with your *Hand*, and preserve the *Throne*. *Psal. 29. 1.* *Ierem. 55.* *Prov. 20. 8.*

Yee *Daughters of Israel*, these *Commodities* are for you: They are *farte fet* (namely from the *store-house of Heaven*) and *deere bought* (namely with the *bloud of the immaculate Lambe*.) They shall grace you more then

1. Pet. 1. 18.



2. Sam. 1. 14. that glorious rayment that *David* tels of, to the daughters of *Judah*: they shall cloath you as it were with *Scarlet*, and hang like *Ornaments of Gold* upon your rich *Apparell*.

Yee *Sonnes of Levi* (*Marchants Royall* to the *King of Kings*) these *Commodities*, are excellent for you: they shall furnish you with that which was graven on the *breast-plate of Aaron*: and if you weare of the same piece that you vent to others, it will truly honour you, and make you to shine as *starres* for ever and ever.

Exod. 28.

Heb. 5. 4.

Dan. 12. 3.

Psalms. 49. 1.

Iudg. 9. 7.

Isa. 60. 2.

Isa. 23. 10.

1. Tim. 4. 8.

Nazianzen.

Revelat. 22. 16.

To conclude O all yee *Sonnes of Adam*, high and low, rich and poore, one with another, *Hearken unto me*, that *God* may hearken unto you. Leave none of these *Commodities* unseene, unsought, unbought: not one of them unshaken, untost, untaken. Oh! That yee would flie as *Doves* to the *windowes*: and as *Buyers*, desirous of *gaine*, to assemble in these *shops* of the *Saints*. Yee may goe further and fare worse: yee cannot be so fitted in any of the *shops* of the *Merchants* of *Tyrus*, of *Stinne*, of *Sathan*, or of *Antichrist*. As *Isay* saith, *The Bed is too strait, and the covering too narrow*: So *Isay*, *The Wares are too deere, and the Commodities too course*: But those that I set forth unto you out of the shop of the *Lord*, are faire, and cheape, and profitable, are full and fine and durable; warranted to you for good, as well in this life, as for that which is to come.

Oh! That these things might move us to covet after these *spirituall Wares* that being furnished with them, we may finde *Grace* with *God*: *Favour* with men: & *Peace* in our owne *soules*, untill wee come to that same *ἀριστέχνου*, (as *Nazianzene* calleth *God*) the chiefest *Artisan*, even to him that is the *maker* & *donor* of these *spirituall Merchant-dises*, *Iesus Christ*, the *righteous*, the *bright morning starre*,

FINIS.

THE  
THIRD SERMON.

*Viz.*

The Shepher d and the Sheepe.

Preached,

*At Ennis in Thomond,*

*And*

In the Dioces of Killaloe.

In the time of the generall Assizes, holden there, for the  
Countie of Clare. Iuly the xx. 1624.

Before the Right Honourable the *Earle of Tho-*  
*mond*, And before the Lords Iustices of Assize for that  
Countie, and before the Reverend Father in God,  
*Iohn*, Lord Bishop of that Dioces.

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*By*

G. A.

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# THE THIRD SERMON

No.

The Christian's Duty

By

John

1794

In the year of the republicanism, and in the year of the  
Congress of the United States, 1794.

Before the Right Honorable the Senate of the United States,  
And before the Honorable the House of Representatives,  
Gentlemen, and before the President of the United States,  
John Adams, President of the United States.

By

John

ADAMS

Author of the Sermon, &c.

And Printed by



THE  
THIRD SERMON,  
Viz.

The Shepheard and the Sheepe.

IOHN. CHAP. X. Verses. 27. & 28.

27. *My Sheepe heare my voyce, and I know them, and they follow me.*

28. *And I give unto them eternall life : and they shall never perish, neyther shall any plucke them out of my hand.*



Ight Honourable, Reverend, and all right dearly beloved in the Lord Iesus: I trust that God hath given me some footing in this Diocesse, and therefore hither am I come to doe some part of my dutie.

I have spoken else-where; verie lately, in such another assembly : & if now also the Lord will be pleased *To open my lippes, my mouth shall shew forth his prayse.* As in the Citie I turned Merchant, so now in the Countrey, I must turne Shepheard. And my Text (which runneth upon that subject) contayneth 2. things.

Seven dayes  
before at Lima-  
mericke.  
Psalme. 51. 15.

*The Summe : and The Parts.*

The Summe, is the drift and scope, namely of the Sheepe, and consequently of the Shepheard. Division.



1 The Title given them, τὰ πρόβατα, *Sheepe*.

2 The owner of them. Christ, τὰ ἐμὰ. Mine.

3 Their Dutie 2-fold } To hear the shepheards voice.  
                                      } To follow him.

4 The benefit they get from the Shepheard.

In Two } 1. Affirmative: 2. fold } He knowes them.  
things. } He giues them eternal life.  
} 2. Negative: 2. fold. } They shall not perish.  
} No man shall take them out  
of his hand.

Thus much for the Division.

Now according to this order, I will speake, of somuch of this *Text*, as *Gods* assistance, your patience, and my time, will permit.

The summer.

And first of the *Summe*, scope, drift, and maine subject of the *Text*, namely of the *Sheepe*, and consequently of the *Sheepheard*, that is, of the *faithfull*, and of their chiefe *Pastor*, *Iesus Christ* : For though the *Sheepheard* be not named, yet the *Sheepe* and the *Sheepheard* are *Relatives*, and according to the nature of *Relatives*, one cannot well be defined without the other.

But in casting up this *Summe*, let us see the manner of it, for it is so full, that no *Cypher* can therein bee found: & it is not calculared *Contingenter*, by chance, to lay down a little of the *Sheepe*, and then to say somewhat of the *Sheepheard*, but *Providenter*, of set purpose, the *Lord* doth so inter-lard, and mingle together the relation of the *Sheepe* and the *Sheepheard*, that nothing could be devised with more Art: and I thinke the like passage is hardly to be found else-where, in the sacred Volumes. For marke the wordes, and observe.

**What**

*What doe They?* *What doth He?*  
*What doe they?* They begin, and account themselves to  
 be *Sheepe*: For, the words *τὰ πρόβατα*, are the beginning  
 of the *Text* in the *Originall*.

*What doth He?* He professeth himselfe to bee their  
*Owner*. *τὰ ἐμὰ*. *Mine*.

*What doe They?* *They heare his voyce.*  
*What doth He?* *He knowes them.*  
*What doe They?* *They follow Him.*  
*What doth He?* *Hee gives them eternall life.*

*What doe They?* They seeke for no more, they are si-  
 lent, lye downe, and rest: being secure, and sure, that  
*They shall never perish.*

*What doth He?* For their further securitie, he promi-  
 seth them, that no *Man shall plucke them out of his*  
*hand.*

Doe you not see, what an excellent frame this *ἀνμίστρος*,  
 (as *Trismegistus* calleth him) this publicke workeman, *Laetani lib. 4.*  
*I E S U S C H R I S T* doth make? *cap. 6.*

But is there nothing herein but *Art* alone? *Looke*  
*againc; stay and wonder: Εὐχαριστεῖτε.* You have found  
 a better thing then *Archimedes*.

Oh! The admirable comfort of a *Christian*! the deare  
 and neere respect that *Christ* hath of his *Chosen*: for here  
 he inter-laces and inter-mingleth himselfe with them:  
 and by a sweete kinde of *Communion*, he maketh them  
 as it were, one with him. This is it, which the *Apostle* *1. Corinth. 1. 2.*  
 saith that *God hath called us unto the fellowship of his*  
*Sonne*. If *Ruth* got a blessing when she joyned her selfe *Ruth, 2. 12.*  
 with the handmaydes of *Boaz*; Oh! How many blessings  
 shall befall us, being thus joyned, mingled, and incor-  
 pora-



porated with **I E S U S C H R I S T**. And let this Meditation, raise us up to an high pitch of thankfulness, that the *Lord* vouchsafes to come so close unto us, among us, within us; and withall let it stirre us up to Sanctification, cleanness of heart, cleanness of hands, cleanness of all our members, within us, & without us, being now so neerely, so deere, conjoynd to our *head*. *Thus much of the Summe.*

The Title  
Sheepe

*Now to the Parts*, namely, to the *Foure-fold* description of the *Sheepe*: Where, *First*, in order, wee meete with the *Title* which is given them, *Sheepe*.

The Faithfull have many Names given to them in the holy *Scriptures*: viz.

*Rom. 8. 17.* In respect of their inheritance, they are called *Heires*:

*2. Corin. 6. 16.* In regard of the *holy Spirits* habitation in them, they are the *Temple of God*.

*Math. 13. 48.* In the *Net*, they are good *Fish*.

*Math. 3. 12.* In the *Garner*, they are *Wheat*.

*Cant. 6. 1.* In the *Garden*, they are *Lillies*.

*Cant. 2. 14.* Among *Birds*, they are *Doves*.

And here, among *Beasts*, they are called, *Sheepe*.

And (that I may not be thought to have erred in the *Metaphore*) it is so expounded by the *holy Ghost*: And *Ezech. 34. 31.* yee my *Sheepe*, the *sheepe of my pasture*, are *Men*, and I am your *God*, saith, the *Lord*.

Now wee are set streight in the *Metaphore*, but beware that wee erre not in the *Matter*: Let us therefore make farther search, for here are *Two Questions* that doe rise.

*The first Question.*

**W**Hether there may be no deceit in this *tearme of Sheepe*? And, Whether the *Name*, and

ture of them, may not be Counterfeite?

I answered, that even in *Paradise*, *Sathan* in the subtil *Serpent* began to deceive, & by reason of his continuance in this Trade, *S. Iohn* calls him, *The old Serpent, which deceaveth all the world.* His Trade indeede is old, but his Tricks are new: even, new shreds of the old snare; and this is one, to deceive under some glorious name: *Diabolus excogitavit novam fraudem,* (saith *Cyprian.*) *The Devill hath invented a new fraud,* to deceive the unwary, under the Title of a *Christian name*; and aptly to our purpose, *CHRIST* calleth this, by the name of *sheepes cloathing*: (Let mee fore-arme you, by fore-warning you, for I must give you a view of *Sheepes cloathing outwardly*, and *wolvish Ravening inwardly*: And that in sundrie Persons: In sundrie Sects.

*Genf. 3. 1.*

*Revel. 12. 9.*

*Cyprian. de simp. plic. Pralas.*

*Mat. 7. 15.*

### In sundrie Persons.

*Antiochus*, was furnamed *Epiphanes*, that is, *illustrious*, but in deede he was (by reason of his outrages to Gods Saints.) *Nibhsch*, vile and contemptible.

*1. Mac. 1. 11.*

*Dan. 11. 21.*

*Elimas*, cloathed with the name of *Bar-iesus*, but in deede he was a *Sorcerer*.

*Act. 13. 6.*

*Ennomius*, well ordered in name, but he was leproous (saith *Platina*) in bodie and minde.

*Plat. in Falis. 3*

*Eusebius*, Bishop of *Nicomedia*, had sheepes clothing in his name and office, but in deede he was an *Arrian*.

*Soc. hist. li. 1. c. 3.*

### In sundrie Sects.

The *Valentinians* (*Anno 150.*) called themselves *Spiritual*, and without sinne, yet they were knowne to

*Iren. li. 1. advers. her. cap. 1.*

H

be



Euseb. hist. lib. 4  
cap. 11.

be *Wolves*, and condemned for *Heretickes*, for all their *sheepes clothing*.

Cypri. ad Nov.  
libell.  
Euseb. hist. 6.  
cap. 42.

The *Novatians* after them, (*Anno 250.*) called themselves *Gold*, and yet were condemned for *heretickes*, by *Cyprian, Bishop of Carthage, & Cornelius Bishop of Rome.*

Alphonf. adver.  
bar. libr. 2.  
Euseb. 7. 10.  
Socrat. hist. lib. 1  
cap. 17.

The *Manichees* (*Anno 280.*) Derived their name from *Manna-χένω*, as if they powred forth *Manna* (saith *Augustine*,) when in deede it came from *μαίνομαι*, *To be mad*, as *Manes* (their Author) was in deede by nature franticke, by manners barbarous, and by profession, a blasphemous *Hereticke*.

Polid. de inven.  
lib. 7. cap. 4.

The *Minorites* (*Anno 1224.*) were so called, from their humilitie and lowlinesse of heart: But it was smaly regarded among them, and furthest from their studie, as *Polidore* observeth.

But of all *Persons* and *Seets* too, for *sheepes clothing*, our grand-masters of *Rome* doe carrie the Bell away.

Revel. 2. 9.

They cloath their *Church*, with *sheepes clothing*, calling it *Catholicke*, that is to say, *Generall*, when it can be but a particular *Romane Church* (if it be a *Church at all*) and that, not the *Church of Christ*, but the *Synagogue of Sathan*.

They cloath their *Councils*, with *sheepes clothing*, as when they call the *Councell of Trent*, *Oecumenicall*: when it deserves not to be called *Oeconomicall*, nor a *Councell at all*.

They cloath their *Champions*, with *sheepes clothing*, the *Iesuites* with the Name of *I E S V S*: when as they are farther from him, then *Dan* is from *Beersheba*.

————— *Procul à Iesu, ite profani.*

They cloath their *Religion*, with *sheepes clothing*, pre-  
tending

tending that they have all *Antiquity* for it, when it was never taught by *CHRIST*, nor received in the *Primitive Church*.

Lastly, they cloath themselves with *sheepes clothing*, and yet are *ravening Wolves*.

In their names, there is *Bonifacius, Urbanus, Clemens, Innocentius*, and *Pius*, there's the *Sheepe*: but in their natures, they are malefactors, uncivill, cruell, nocent, and wicked, there's the *wolfe*.

*Polid. 4. 7.*

*Platina  
Luisprand.  
Benno.*

In their *Titles*, they are *Servi servorum*, there's the *sheepe*, but in their courses, *Domini dominantium*: treading on the necks of *Kings* and *Emperors*, there's the *wolfe*.

*L'Etat de l'E-  
glise. pag. 308*

In their persons, they would be the successors of *Simon Peter*, ther's the *sheepe*: but in their practise they are more like to bee successors of *Simon Magus*, in their shame full buying and selling of the *Papacie*, there's the *wolfe*.

*Gukciard. hist.  
Ital lib. x.  
Platin. in Ben. 9*

In their *Mandates*, *Buls*, *Scales*, *Messengers*, *Pallaces*, and *Chambers* too, all must be *Apostolicall*: there's the *sheepe*: But their owne *Lyra* saith, that many of them were *Apostatas*: and their owne *Genebrard*, writes that *fiftie* of them were *Apostaticall*: there's the *wolfe*.

*Sacrar. cere. Rom  
Eccles. lib. 1. sect.  
1. 5. 6. 8. 14.  
Lyr. in Math. 16.  
Chronol. lib. 4.  
seculo. 10.*

In a word, they are clothed by others in *sheepes clothing*, when they are saluted with *Sanctissime*, or *beatissime Pater*: there's the *sheepe*: when as in deede they are *accursed beasts*, and *monsters*, there's the *wolfe*, or rather a *denne* of *Wolves*.

*Bellar. in Epist.*

*Plati. in Form. 1  
Id. in Ben. 4.  
Id. in Christ. 1.*

Loe, How these instruments of *Sathan* have taken upon them the name of *Sheepe*, and in some things perhaps counterfeited their nature to. But be not you (my beloved) deceived by them, for they are discovered to



John. 8. 44.

2. Cor. 11. 14.

be but counterfeits : The children are not more cunning than their father, & he could not transforme himselfe, into *ὁμοίαν* the substance, but only *ἐξῆμα*, the skimming, habit, and outside of an Angell of light.

## The second Question.

**I**N this colouring, How may the *Sheepe* be knowne from *Wolves*, or *Goates*?

Nof. 1. 4.

Math. 7. 20.

I Answer, it is no hard matter to distinguish *Israel*, from *Izreel*: *Barak*, from *Balak*: *Elias*, from *Elimas*: *Cephas*, from *Caiphas*: *Paul*, from *Saul*. But how? By their fruites, yee shall know them, (saith *Christ*.)

It were needlesse and endlesse for me, to rip up all the ill fruite, which hath beene sown, and growne by the meanes of ancient *Heretickes*, in the *Primitive Church*, or by our new *Heresiarches* in the *Papacie*. If I should, it would cast out an ill savour:

*Non redolet, sed olet.*

*It smels, but it smels not sweetely.*

Doctor Iohn  
White: Way to  
the true  
Church. 5. 38.  
Revelas. 3. 4.

For the former, *Ecclesiasticall Histories* are full; and for the latter, their owne *Merchants* have vented them to the full, and have beene faithfully set to view, by one that was (while he lived) an excellent ornament in our *Church*, then in the *White of Grace*, and now in the *White of Glorie*.

But because that I am in the field, among the *Sheepe*, I will therefore enlarge my selfe in that behalfe, & tell out the properties of the *Sheepe*: And so withall, the nature of the *Goates* will be discovered, for, *Contraria iuxta se posita magis elucescunt*.

And that I may not wander too farre, I will draw the

the qualities of the *Sheepe* to Three Places.

*Their Habits : Their Actions : Their Passions.*

{	Their <i>Habits</i> , and they are <i>Three</i> .	{	A. B. C.
	Their <i>Actions</i> , and they are <i>Three</i> .		D. E. F.
	Their <i>Passions</i> , and they are <i>Three</i> .		G. H. I.

*First then of the Three Habits.*

The first *Habit* of the *Sheepe*, is to bee *Harmelesse*. They bite not other *Cattle*, they tread not downe their *Pasture*, nor trouble the water of others with their feete.

A.

*Ezech. 34. 19.*

So are the Faithfull, they have learned a lesson from *CHRIST*, to be *harmelesse*, for so he is called. They doe not bite nor devoure one another : For that little which they have, they give much thanks : and envie not, that the *Sunne* doth shine upon others : Thus *David* calleth the righteous, by the name of *Sheepe*, in one place : *What hath the righteous done ?* And in another, *What have these Sheepe done ?*

*Hebr. 7. 26.*

*Galat. 5. 15.*

*Psalms. 37. 16.*

*1. Chron. 29. 13*

*Psalms. 11. 3.*

*2. Sam. 24. 17.*

The second *Habit* of the *Sheepe* is to bee *Patient*, this propertie is layd downe by the *Prophet*.

B.

*Isa. 53. 7.*

So was *CHRIST*, He was dumbe before the *shearer*. So was *Stephen*, He prayed for his persecutors, and slept. When they are Full, they are not proud, and when they are Emptie, they are patient. They are not too much moved at the injuries of men, they open not their mouth, but are dumbe, because God hath done it.

*Act. 8. 32.*

*Act. 7. 60.*

*Proverb. 30. 9.*

*Ruth. 1. 21.*

*2. Sam. 16. 10.*

*Psalms 39. 10.*

The third *Habit* of the *Sheepe*, is to be *Profitable*, profitable to themselves, in nourishing the *Wooll*, which preserves them from the cold : profitable to their Owners

C.



ners in *Wooll, Fell, and Flesh*: Profitable to the *Earth* it selfe, where they lye, in that they *fatten* it with their *dung*:

So are the Faithfull many wayes *Profitable*. For *themselves*, for their *Own*e, for their *Posteritie*: for their *Neighbours*, for the *World*, and *lastly* for their *Owner*, even *God* himselfe.

1. Tim. 4. 8.

1 For *themselves*, in intertayning *Pietie*, which *hath* *promises* of *this* life, and of *that* which is to come.

1. Tim. 5. 8.

2 For their *Own*e, aswell in domesticall provisions, as in bringing them up, *In instruction, and information* of the *Lord*.

Ephes. 6. 4.

3 For their *Posteritie*, not onely by a carefull foresight, to procure that it may goe externally well with them, and their *Children*, but much more to leave commaund, that their household, friends, and posteritie after them, may remember their duties to *God*, and walke in his wayes: a thing practised by the examples of *Abraham* and *Peter*.

Deut. 5. 29.

Jerem. 32. 8.

Genes. 18. 19.

2. Pet. 1. 15.

4 For their *Neighbours*: and That divers wayes.

Genes. 34. 21.

Jerem. 29. 7.

Prov. 3. 27 28.

To live *Peaceably* among them.

To pray for their *Prosperity*, where they dwell.

To doe them no outward *Hurt*, but all the helpe and furtherance that they may.

Hebr. 10. 24.

By a good and holy fellowship, *To consider one another*, to provoke unto love and good workes.

Genes. 13. 7.

5 For the *World*, even the most wicked thereof.

By shewing them good example, for their conversion.

Genes. 19. 22.

Genes. 18. 32.

By hindering the speedinesse of prepared vengeance By their prayers, keeping backe the plagues of *God*.

6 And lastly, these *Sheepe*, the Faithfull, are profitable

to God their Owner. viz.

In Gayning him Glorie, by their Holy life.

In Labouring to increase his Kingdom.

In Honouring him with their Riches.

In Providing for his Children.

In giving their Lands for his service.

In Casting their Crownes downe before his Throne.

And in spending of their Lives for his Glory.

Thus much of the three Habits of the Sheepe. Now.

1. Peter 2, 12

Prover, 3, 9,

2, Cor. 9, 1,

Act. 4, 37

Revel. 4, 10,

Act, 20, 24.

Secondly of the Three Actions:

The first Action of the Sheepe, is to follow one another, Where one goes, there goes all: All in a fold.

D.

So the Faithfull.

1 They are all bound together in one bond of the Communion of Saints.

2 They are knit together in one minde and Iudgement.

3 They all proceede By one rule.

4 They all eate of the Spirituall meate.

5 They have all One Lord, one Faith, one Baptisme.

6 They are neyther divided into Fractions, nor separated into Factions.

7 And are Followers of them, who through faith and patience have enjoyed the promises.

1, John, 1, 9,

1, Corinth, 1, 10,

Phil, 3, 16,

1, Corinth, 3, 10,

Ephes, 4, 1,

Hebr, 6, 12,

E.

The second Action of the Sheepe, is observed to be this: They compasse the whole ground at the entrance, but at last they lyedowne in a little part thereof.

So the Faithfull, they know the world, that they may not be fooles. When the worldling runnes at large in his boastings, workes, and speeches, the Faithfull by their understandings can trie him well enough.

Proverb. 28, 11,

They



They heare and see, and say little.

Psalme, 116, 7

Rom 13,

1, Corin. 7. 31,

They know what is done under the *Sunne*, but they say to their Soules, *Returne to thy rest.*

They finde that they are *Heires of the World*, but they leave it willingly, for that better inheritance which is above.

In a word, they *Vse the World*, as if they used it not: And when they have observed all things at large, they retire and waite for renovation.

F.

Serm 50, in par.  
Hiem.

The third *Action* of the *Sheepe*, is to be feeding upon an *Hearbe*: So saith *Hugo de Prato Florido*: *Est enim ovis, animal valde sobrium, herba contentum.* The *Sheepe* is a verie sober living creature, and content (as it were) with one hearbe. They eate little, and (it is still observed that) they drinke lesse.

So the Faithfull, in all their courses, they entertaine *Sobrietie*, a vettue of great esteeme,

Math, 6, 11.

They pray not for dainties, but for *Daily bread*.

Proverb, 23, 31,

They labour to avoyde *Salomons* curse: *The Drunkard and the Glutton shall be poore.*

1, Pet, 5, 3,

They hearken unto *Peters* motion, *Be sober.*

Luke 12, 34,

They attend unto *CHRIST* his caveat: *Take heede, least at any time your hearts be oppressed with surfetting and drunkenesse, and least that day come on you unawares.*

Thus much of the *Three Actions* of the *Sheepe*. Now,

*Thirdly of the Three Passions.*

G.

Ezech, 34, 21,  
Ezop. faulx de  
lupo & Agno.

The first *Passion* of the *Sheepe*, is that they are troubled of all sides, both by man and beast, they are pusht at with the *Horne*, and thrust with side and shoulder: They are falsely accused by the *Wolfe* for troubling of the

Four.

*Fountaine*: they must needes be thought to stand, because they cannot resist. The *Owner* takes his *Labour*: the *Women* take their *Milke*: The *Shearer* takes their *Wooll*: The *Glover* takes their *Skinne*: The *Butcher* takes their *Life*: and all *Men* take their *Flesh*.

So the faithfull: on all sides they sustaine the scoffes and injuries of men: They must suffer themselves to be spoiled, and to turne the other cheeke, for so *Julian* mocked them: They are accounted the off-scouring of the *World*: And even λοιμος, *Pestilence* it selfe. The *Extortioner* takes his *Goods*: The *Slanderer* his *Good name*: The *Picke thanke* takes his *Place*, and the *Persecutour* takes his *Life*: So true is that of the *Prophet*, Hee that refraineth from evill *Isa. 39. 15.* makes himselfe a praye: But the *Lord* will one day, set them as a blessing, even round about his heavenly *Mountaine. Ezech. 34. 26.*

The second *Passion* of the *Sheepe*, is to be hurried up and downe from place to place, that they might have good *Pasture*, and many a time, to endure the *Pitch* and *Tarre*, for a preservative against the *scabbe*, & other diseases incident to their kinde. H.

So are the Faithfull: They have for the most part uncertaine dwelling, like *Abraham*, in a *Tent*; and changing from *Vr* to *Haran*, from *Haran* to *Canaan*, from *Canaan* to *Egipt*, from *Egipt* to *Canaan* again: *Confessing that they are strangers, and Pilgrimes upon the Earth, declaring plainly (saith the Apostle) that they seeke a countrie: desiring a better, that is an heavenly. Genes. 13. 5. Genes. 12. 5. 12. 10. 13. 3. Hebr. 11. vers. 13. 14. 16.*

They willingly suffer themselves to be rubd with the *Tarre of Affliction*, knowing that by this meanes

I

they



Hebr. 12. 8.

Nof. 2. 6.

Psalms. 119. 67.

A. T. 14. 22.

I.

they are proved *Legitimate* : kept within their bounds, when *their way is hedged with thornes* : and brought in againe when they goe *astray* : And so from this fold on earth, by *many afflictions* they enter into Gods kingdome.

The *third* and last *Passion* of the *Sheepe*, is to be compassed with *Wolues* : and to be mingled with *Goates* : For so *Christ* tells us in the *Gospell*.

Math. 10. 16.

Math 25. 32.

So the Faithfull doe not onely live hard by, but even *ἐν μέσῳ*, in the midst of *Wolues*, and not yet separated from the *Goates*, but shall be at the *last*, even in that *great and fearefull day*.

Now in this *last Meditation*, I must observe *Three Things* : viz. *Matter of Information, Comfort, Instruction*.

I *First*, *Information*, it cannot be avoyded but that the *Sheepe*, & the *Goates* must here be mingled together in this world.

Genes. 13. 7.

35. 23.

30. 32.

Cant. 2. 1. 2.

Petr. Raven. in quad. Epist.

Where *Abraham* lived, the *Canaanite* was in the land. In one wombe of *Rebecca*, was *Iacob*, and *Esau*. In *Iacobs* flocke, there was both *Lambes* and *Goates*. In one vallie, doe grow the *Lillies*, and the *Thornes*. This is it that *Petrus de Ravēna* saith, *Interim, cum Hierosolimitanis, habitat Iebusæus*. In the meane time, the *Iebusite*, must dwell with the men of *Ierusalem*. Let us not then thinke it strange, that in the visible *Church*, there will be alwayes a mixture of good and bad. A thing that the *Donatists* themselves, confessed, in the Councell of *Carthage* : and let us looke for none other, unlesse (as *Paul* speakes) *Wee goe out of the World*. *Mihi arrogare non audeo* (saith *S. Augustine*) *ut domus mea melior sit quam arca Noe* : I dare not arrogate to my selfe, that my house

August. Collat. 10. diei.

1. Cor. 5. 10.

Aug. epist. 137. ad Hippomen.

house should be better then the *Arke of Noe*, where was both *Cham* and *Sem*.

2 Secondly, *Matter of Comfort*; that though here we are conjoynd to our losse; yet hereafter wee shall be disioyned to our gaine. *The left hand shall be theirs,* *Math. 25. 31.* and the *right hand* shall be ours. Now doe wee call, and they will not heare us: Then shall they crie, and not be heard.

Now we are as a *Lampe despised*: but then shall wee shine as the brightnesse of the firmament. Now it is not knowne what wee are: but then shall we both know, and be knowne. *Iob. 12. 9.*  
*Dan. 12. 3.*  
*1. Jo. 3. 2.*

When Two men walke together with one *Spaniell*, *Simil.* a stranger knowes not whose the *Spaniell* is, but when they part, then it is knowne, for the *Spaniell* wil follow his *Master*.

Oh! How sweete will then be the fruite of vertue, whose roote in this world was esteemed so bitter? And How pleasing, after thy safe arrivall in that haven of happinesse, to cast backe thine eyes, and view thy dangerous elcaping from the *Goates*, and to cast forwards thine eyes, to the delighfull Companie of the *Saints*?

O *My Soule*, settle thy selfe in the Center of this hope, that thy *Shepherd* will one day come to thee in an unhappie houre, to gather thee from the *Goates*: and knocking at the gates of thy flesh, will call thee forth from prison unto libertie: from trouble to ease: from travaile to rest: and from a living death, to a never dying life.

3 Thirdly, and lastly, here is *Matter of Instruction*, namely, that while wee carrie about with us this lumpe of flesh, and untill we have escaped that passion



to be compassed with *Wolves*, & mingled with *Goates*, that we avoyde the nature both of *Wolves* and *Goates*.

*Psalm. 49. 20.*

*Man is in honour, and understandeth not, and is compared to the beasts that perish.* For many are fierce

*Isaiah. 5. 3.*

as *Lions*, cruell as *Tygers*, envious as *Dogs*, wild as *Buls*, ravenous as *Wolves*, lascivious as *Goates*: There are such creatures among beasts: There are such beasts among men: For *Zephany* compares bad *Princes*, to roaring *Lions*: and corrupt *Judges*, to ravening *Wolves*: and *David* compares the malicious enemies of the

*Psalm. 59. 6.*

*Church*, unto *Dogges* which barke and runne about the *Cittie*.

*Revel. 22. 15.*

But as *S. Iohn* saith, *Without shall be Dogges*, so, without shall be the *Lions*, without shall be the *Wolves*, without shall be the *Goates*, that is, all those who are of a brutish disposition, breaking the bounds of their obedience to *God*, and their dutie to man. But then, Happie, yea thrice happie shall they be, who have had

*Psalm. 119. 6.*

*Mat. 25. 33.*

*Revelat. 22. 14.*

respect unto his *Commandements*, for they shall stand like *Sheepe on the right hand*, Yea, their right shall be in the *Tree of life*, and shall enter in thorough the *Gates*, into that *celestiall Citie* which is above.

And thus much for the *First* generall part of the *Text*. *Viz.* Of the *Title* that is given unto the *Faithfull*, they are called *Sheepe*.

The Owner.

Now to the *Second* generall part, namely, to the *Owner* of the *Sheepe*, even *Christ*, the speaker in this *Text*, τὰ ἐμὰ, *Mine*.

*Cepor. de artic. cap. 1.*

In our *English translation*, the wordes are but *Two*, *My Sheepe*: but in the *Originall* they are *Four*, τὰ ἐμὰ τὰ ἐμὰ, *These Sheepe, These Mine*: each of them having his *Propositive article*, which (as *Grammarians* speake)

speake) *Certificant emphaticè* : a thing remarkeably to be observed, in that description of the *whore of Babylon*, in the *Apocalypse*, where within the compasse of *seven* *wordes*, the article is *sixe times* found : There is therefore some extraordinarie thing, both there and here: Let us search into it.

Paul tels the *Corinthians* and us, that *wee are not our owne* : Now if we be not our owne, Whose are we? for we must be some bodies. He tels us, *Yee are Christs*: and here *Christ* tels us, *yee are Mine*, *yee are verie Mine*.

But, How and by what right is *Christ* our Owner?

In a *Twofold* manner.

*Iure poli, iure soli : Iure pramiij, iure pretij.* In particular, I must enlarge it into *Sixe wayes*, whereof the *Two first* are common to all the *sonnes of Adam*, but the *four last*, ouely proper to the *Sonnes of God*.

1 *First* we are *Christs*, by the way of *Creation*, for he hath made us: and in this respect, all persons are called *his sonnes and daughters*. But though all men in *Adam* were created by *God*, and that according to his *Image*, yet this *Image of his*, doth principally shine in his *Saints*, so that this *first way*, we are in some respect, principally and peculiarly his owne.

2 *Secondly*, we are *Christs*, by the way of his *Providence*, and *Preservation*; thus he is called *The Preserver of men*: but though he cause the *Sunne* to arise upon the *evill* and upon the *good* (as he himselfe speaketh) yet *David* in an especiall manner calleth him, *The preserver of the faithfull*: and *Paul*, when he calls him in a common sense, *The Saviour of all men*, yet hee presently addeth, *especially of those that beleeve*: which must make



*Psal. 31. 19.*

us with *David*, to breake forth into a loving admiration, and say, *O, How great is thy goodnesse (ô Lord) which thou hast layd up for them that feare thee before the Sonnes of men.*

*Ephes. 1. 2 3. 4. 5*

*Rom. 8. 29.*

*Beilar. de Grat. Lib. 2. cap. 10.*

*Ephes. 1. 4.*

3 *Thirdly*, we are *Christs*, by way of *Predestination*, namely, in that wee are chosen in him before the foundation of the world, and predestinate to be adopted thorough him, according to the good pleasure of his will, and to the prayse of the glorie of his grace (as *Paul* at large delivers to the *Ephesians*.) This doctrine, is taught by the same *Apostle*, to the *Romanes*: and is acknowledged by our *Adversaries*: and though carnall *Gospellers*, doe cyther make a mocke at the same, or take it as an occasion to sinne, yet we know it is a most comfortable doctrine to the *Sheepe of Christ*: that according to the finall cause thereof, *We should be holy and without blame before him in love.*

*Ephes. 1. 7.*

*1. Cor. 6. 20*

4 *Fourthly*, We are *Christs*, by way of *Redemption*, By whom we have *Redemption* (saith *Paul* :) And againe *Ye are bought with a price*: If we did but enter into the consideration of everie circumstance, it would drive us into an admiration of the love of *CHRIST*: whether in it wee doe observe: *The Act*, or the *Person*, or the *Manner*, or the *Price*, or the *Time*.

*1. King. 21. 25.*

*Math. 26. 15.*

The *Act* of our *Redemption*, was to be bought out. for wee had sold our selves to sinne, like *Ahab*, nay unto *Sathan* himselfe, then was *Christ* contented to be sold too, into the hands of sinners, that he might buy them out againe from Sinne and *Sathan*.

The *Person* redeeming, was no other then *I E S U S CHRIST*. Man could not redeeme himselfe from sinne, being a sinner: The *Angels* could not, for they were

were but creatures, and no stedfastnesse found in them: *Iob. 4. 18.*

But it was his Sonne, his onely Sonne, his onely begotten Sonne. Oh! The greatnesse of his love, that he would send none but his Sonne. Oh! The guilt of our sinne, that could not be expiated by any, but by this Θεάνθρωπος, God and Man, CHRIST IESVS.

*Greg. Theol. lib. 2. de fil.*

The manner of our redemption, willingly: He offered up himselfe (saith the Apostle) It was man that owed to God a debt, but He became a voluntarie suretie, and undertooke the debts of us all: Innocencie made him free, but his φιλανθρωπία, affection towards man, brought Him under the charge of our accounts: and when the Lord was readie to strike, He stept in betweene the blow and us: and receaved it upon his owne Soule, for, His soule was heavie unto the death.

*Hebr. 7. 27.*

*Tit. 3. 4.*

*Mark. 26. 38.*

The Price of our redemption was his blood: So saith Paul, Redemption through his blood, So Peter: Not with silver and gold, but with the precious blood of Christ: So saith Iohn, the blood of Christ, cleanseth us from all sinne. But could not now a word have done it as it did at the first? If not a word, yet a worke? If not some one worke? yet the whole passages of his life? If not his life, yet a naturall death? No, nothing could doe, but Blood, For, without blood there is no remission: Christ may say to us as Zipporah said to Moses: O bloudie husband, so ô bloudie spouse: bloudie servants: Sonnes and sinnes of blood. David would not drinke of the water of Beth-lehem, when he saw it was got with danger of blood. Oh! That wee would refuse the waters of Sinne, which are nothing else but the price of Blood.

*Ephes. 1. 7.*

*1. Pet. 1. 18.*

*1. Io. 1. 7.*

*Genes. 1. 3.*

*Hebr. 9. 22.*

*Exod. 4. 26.*

*2. Sam. 23. 17.*

The Time of our redemption: when we were his enemies. If we had beene his friends, or had merited anie thing

*Rom. 5. 10.*



Ezech. 16. 6.

Genes. 9. 6.

Rom. 13. 12.

Revel. 10. 6.

Rom. 4. 25.

2. Cor. 5. 21.

Genes. 50. 18.

Luke 22. 29.

John. 17. 22.

Gen. 1. 26.

Psalm. 86. 16.

John 15. 15.

Galat. 3. 26.

Rom. 8. 17.

thing at his hands, or had bine first reconciled to him, it had beene something : but now, whilest wee are in *our bloud* (as the Prophet speaketh) *he gave us bloud for bloud*, not by the way of a direfull revenge, but of compassionate redemption. Therefore *now considering the Time*, we must needes acknowledge that wee are his owne, and untill *Time shall be no more*, to set forth his prayse.

5 *Fiftly*, we are *Christs*, by way of *Iustification*. For to that end *Hee rose againe* : It is good, neyther to *condemne the just*, nor to *commend the wicked*; yet *Christ without sinne* hath done the latter, even while wee were *sinners to iustifie us* : We were nothing, We were worth nothing, We were worse then nothing : Wee were sinners, we were sinne, wee were worse then sinne : Yet he hath taken us by the hand, and justified, or made it good before his Father, that we are no sinners at all. For *hee hath made himselfe to be sinne for us*, that wee might be made the *righteousnesse of God through him* : So he hath made us his owne : and wee may say with the brethren of *Ioseph* : *We are thy servants*.

6 *Sixtly*, Wee are *Christs*, by way of *Glorification*, this is the *last*, but it is the greatest of all. For *hee hath appointed us a kingdome*, and the same glorie which his Father gave him, *hath he given us*. Oh ! The greatnesse, the height, the depth, the degrees, the immensitie of the love of *Christ* : He brings us from nothing, to be men, from men, to be servants; from servants, to be friends; from friends, to be sonnes; from sonnes, to be heires : from heires, to be *Coeheires with him in his kingdome* : when we deserved to be tumbled into Hell, *Hee hath exalted us to a Throne*. Then justly may  
Christ

Christ crie as in the Text, τὰ ἐμὰ, Mine : for everie way we are his owne.

Oh! That some divine light would dispell the mist, the dulnesse, the dimnesse of our understanding, that comparing all these Sixe wayes together whereby wee are his owne; wee may looke downe from this height of glorie to which wee are advanced, into the depth of his love: and acknowledging our selves to be his Peculiar, to make a peculiar love to him againe, To runne after him (our beloved) To lay hold on him by faith: and To crie with Thomas, My Lord and my God: and in all our conversatiō (till we come unto him) to entertayne a peculiar care, that neyther the world, nor the flesh, Sinne, nor Sathan, may rob Christ of his owne, or us of our owner.

Can. 14.

John. 20. 28.

And thus much for the Second general part of the Text. The Owner of the Sheepe, and that is CHRIST.

Now to the Third generall part, (viz.) The Twofold dutie of the Sheepe: To Heare: To Follow.

The dutie of the Sheepe.

The first duty then, is to heare the voice of the Shepherd. My Sheepe heare my voyce.

Here are Two Things: What? and Whom? What? To Heare: Whom? His voyce.

First, of the first. My Sheepe Heare.

The whole Scripture runnes upon this Tenor, Heare the word of the Lord: Moses and the Prophets, Christ and the Apostles, they all call to Heare: Aristotle calls the Eare, the organ of knowledge: God stroke Mephibosheth lame, Paul blind, and Zachary dumbe, but none of them deafe: to shew that men should Heare, when they can neyther goe, nor, see, nor speake. Yet, ô the neglect of the world in this kind, and the manifold errors which

What? to heare



are committed in this one sence of *Hearing*.

Many are so farre from *Hearing* the word, that they rather abuse it to jests, or superstition.

Many are absent from *Hearing*, for the *Deuill* labours to keepe men (for that time) in the *Shop*, or in the *Market*, or in the *Taverne*, or in *Play-houses*.

Many are present, and yet they erre about *hearing*.

*Psalm. 58. 4.*

For eyther they will not *Heare*, like the *deafe Adder* that stoppeth his eare

*Virgil Aeneid. 3.*

Or they doe not *Heare*, because they fall fast a sleepe, being troubled eyther with too much drinke, or late up-sitting the night before (*Somno vinoque sepulti*) so that the *Preacher*, doth as it were preach a Sermon at their funerall.

Or if they doe *Heare*, yet they doe not hearken; the man claps himselfe downe, and is cast into a browne studie: eyther musing upon his suites in Law, dinner at home, or pleasure abroad, and an hundred fantasies and temptations doe distract him.

*Act. 17. 21.*

*33 Math. 23. 15.*

Or if they hearken, it is but iust like to  
*An Athenian*, to get some newes. or,

*A Pharisee*, to intangle. or,

*A Momus*, to carpe, to take no solide, but a stolide occasion to reiect the rest. or,

*A Cham*, to scoff at the *preacher*, either he is not learned, or hee hath no elocution, or hee doth not keepe his *Text*, or he doth not follow it himself.

*Luke 8. 15.*

So a speech comes from us, and a sound to you, and the matter is ended: all these doe *heare* amisse, & therefore they do *heare*, and misse. But, How happie are they that *heare with an honest and a good heart, and keepe it, and bring forth fruite with patience?* To which end let

me

me propose these *Four* rules in order.

1 *First*, to prepare your selves by prayer before you are comming to the assembly, and to say to this effect: *Thou God of power, give knowledge to this man to strike me upon the veine, and to lay open my sinne as if he were in my bosome, that the sore of my sinne being discovered, I may be healed by the balme of thy Mercie.*

2 *Secondly*, to give attention, as *Lidia* attended unto *Paul*; and as *Benhadads* servants caught at the words of *Ahab*, so must thou catch at the word of the *Preacher*; eyther for the comfort of thy soule, or instructing of thy ignorance, or information of thy knowledge, or reformation of thy manners, or to heare that which thou never heardelt before, and perhaps shalt never heare hereafter.

3 *Thirdly*, to meditate upon that which hath beene spoken: Typically meant by the *chewing of the cud* in the *Leviticall law*, to ponder upon it our selves, and to rehearse it unto others, especially to our family: For want whereof, *Sathan* steales away all those good instructions out of our hearts, and we remaine as if wee had never heard them.

4 *Lastly*, to practise what we heard, for, *not the hearers of the law, but the doers shall be justified.* And if yee heare these things (saith *Christ*) *Blessed are yee, if yee doe them.* So when we have prepared before hearing, attended in hearing, meditated upon hearing, and practised after hearing, we shall be readie to heare againe with advantage, and comfortably to crie with *Samuel*, and say, *Speake Lord, for thy servant heareth.*

Thus much of the *First*, What the *Sheepe of Christ* must doe: They must *Heare*.

K 2

Now



Whom? His  
voyce.

Now in the *second* place, *Whom? His voyce.*

It is none of those extravagant voyces whereof the world is full, as namely:

Roman Breviar.  
in festo 7. mar.

It is not that flattering voyce which *Aquinas* was said to heare, when he prayed before the Crucifixe: *Benedicite mihi scripsisti Thoma.*

Plain. in Syl. 2.

Nor that equivocating voyce that was heard by *Sylvester* the second. *Thou shalt live long, if thou come not to Ierusalem.*

Plain. in Bonif. 8.

Nor that coufening voyce caused by *Boniface* the eight, to *Celestine* the first, *Renounce thy Popedome.*

Revel. 13, 11,

Nor that cruell voyce, The voyce of the Dragon.

Peral. sum. de fid.  
cap. 4,

Nor that lying voyce, which was said to be heard of *Gregory*: *Trajanus precibus tuis liberatus est a penis infernalibus.*

Nor the voyce of *Antichrist*, which uttereth manie a toy concerning *The Apostles* saying of *Masse*, *Peters prerogative*: *Popes Supremacie*: *Brigits Revelations*: and many a tale about *Limbus*, *Purgatorie*, *Relickes*, and fained miracles.

Vine. de Val. de  
Sensilia

Nor the voyce of any dangerous discoverie, as that which was heard at the time of *Constantines* fained donation, *Hodie venenum effusum est in Ecclesiam Dei.* In a word, it is the voyce, neyther of sinne, nor *Sathan*, dread nor danger: But it is the voyce of the good *Shepherd*, and that is **C H R I S T.**

Psalm, 29, 3.

And yet not his extraordinarie voyce, *The voyce of thunder*: nor his last voyce, which he shall utter at that great and fearefull day: But it is the comfortable voyce of the *Bridegrome*: *The voyce of the eternall Wisedome*: *The voyce of ὁ λόγος, that essentiall Word.*

John, 5, 28,

Cant, 2, 8,

Proverb, 1, 20,

John, 1, 1,

Oh

Oh ! But some will say, if wee could but heare that voyce (even the voyce of CHRIST,) once speaking unto us from Heaven, the matter were soone at an end, and wee would heare, hearken, and beleeve.

I answer, that wee are not to expect any Anabaptisticall enthusiasmes, no, nor yet any divine revelations:

The voyce was extraordinarie that was heard by S. Augustine, *Tolle, lege: Take up the Booke, and read.* God spake unto our Fathers in old time by dreames and visions, but in these last dayes, he hath spoken to us by his Sonne: Hee uttered his voyce in the streetes: But before he ascended up on high, Hee gave some to be Apostles, some Prophets, some Evangelists, some Pastors, and Teachers, not onely for the time present, but to stand in the continuall work of the Ministerie, even, till wee all meete together in the unitie of faith; and untill wee come unto him who is our head, Iesus Christ. Of all these workers, himselfe hath spoken, *He that heareth you, heareth me:* and then, With what care and conscience ought we to heare? If Samuel had but thought that it was the Lord that called him, he would have runne: but because hee thought it was but Ely, therefore hee slept againe.

Beloved, The case is ours; we are carelesse, because we thinke it is but a man, but know thou carelesse and presuming hearer, that when the Preacher calls upon thee to awake from sinne, to leave thy Adulterie, fornication; swearing, profanesse, oppression, and the like, it is the thundring voyce of the Lord from Heaven, to rowse thee from the Den of Sinne: if thou lyeest still in thy Sinne, thy case is damnable. Oh ! That at the last wee would hearken to this voyce of CHRIST.

Woe be to the contempt of the world in this point,

Aug. conf. lib.  
8. cap. 12.

Hebr. 1. 1. 2.

Luke 13. 26.  
Ephes. 4. 11.

Ephes. 4. 13.

Luke 10. 16.

1. Sam. 3. 5.



*Antichrist* uttereth his voyce, and is heard : Hee speaks by his *Decrees, Decretals, Clementines, Extravagants, Canons, and Constitutions* : and they that have receaved the *Marke of the beast*, doe lift up their eares on High. Oh ! My beloved, it is dangerous to heare him : It is damnable to beleeeve him : But *CHRIST* uttereth his voyce, and is not heard at all. You will say, How shall wee discern the voyce of *Christ*, from the voyce of *Antichrist*?

I answered, The *Essentiall Word*, speaks by the *Predicated Word* : The *begotten Word*, by the *written Word* : If the voyce uttered, be according to that Word which *Hee* himselfe and his *Apostles* delivered, it is the voyce of *Christ* : But if the voyce sound forth any doctrine that was never heard of in the time of *Christ*, nor in the time of his *Apostles*, that is the voyce of *Antichrist* : And such are the new doctrines in the *Papacie*. Oh ! That all whom this concernes, would be deafe at the enticing voyce of the *whore of Babylon*. But when yee are cleared from that, yee are not cleare. Oh ! What *Sirens* doe daily inchant us with their voyces ? What pleasures ? What temptation ? What vanitie ? Sinne and *Sathan*, doe but once call us, & we come and heare. Our elder *Brother*, and our loving *Saviour*, doth daily call unto us, nay Cry, and yet we will not heare. If we had wise hearts, we would thinke on these things : It would make us better to love his word thē ever we did before. Read at home : Heare in the *Tēple*, a blessing shall follow both. Then let every soule say with the *Spouse* in the *Canticles* : Let me heare thy voyce for it is sweete. And thus much of the first dutie of the *Sheepe*, viz. To Heare the voyce of the *Shepherd*.

Now

*John. 7. 37.*  
*Luke 23. 46.*

*Revel 1. 3.*

*Cont. 2. 14.*

Now of the other dutie : *To follow Him.*

It is not enough for the *Sheepe*, to lye still upon the earth, and onely to heare the call of the *Shepherd* : but they must rise up and follow him; and such must be the practise of *Gods Saints*, that the voyce of *Christ* uttered by his *Ministers*, may not be to them onely, as the pleasant voyce of a *Sweete singer*, but that by the same, they may be raysed up from all earthly meditations, to have their *Conversation in Heaven* : and thither to follow the good *Shepherd* whither He is gone before. To this end, Hee himfelfe began to call, for Hee said to *Peter*, and *Andrew*, and *Iames*, and *Iohn*, and *Matthew*, *Follow me*; and thus daily, by his *Spirit* inwardly, and by his *Word* outwardly, doth he call to his *Saints* and chosen.

*Ezech. 33. 32.*

*Phil. 3. 20.*

*Math. 4. 19. 21.*

*Math. 9. 9.*

But a *Question* ariseth, How shall wee follow him, seeing Hee hath left us : Hee is ascended, and is not here?

It is readily answered. Let us follow him in his *Patience*, in his *meekenesse*, in the *forgiving of his enemies*, in his *diligence in prayer* : We, of the *Cleargie*, in his *laborious teaching in the Temple*; and all men, in his *compassion*. Indee the Scripture calls us in other tearmes to this course of following: follow after peace (saith *David*) and the *Apostle*, follow after *Love*, after *Truth*, after *Holinesse* : But, Hee is the fountaine from whence all these graces flow, that *unoyexauds*, as *Peter* calleth him, Proposing himfelfe an example to us, that we might follow his steps. Woe be to the world, because of offences in this kinde: For many errors are committed in this one action. In not following : In following : After following.

*Act. 8. 32.*

*Math. 11. 29.*

*Luke 23. 34.*

*6. 12.*

*21. 37.*

*Math. 14. 14.*

*Psal. 34. 14.*

*1. Cor. 14. 1.*

*Ephes. 4. 15.*

*Hebr. 12. 14.*

*1. Pet. 2. 21.*

*Damasc. de ver. incar.*

First, In not following, namely:

Eyther they will not follow at all, like the stubborne *Iewes* : Wee will not heare : Wee will not take heede.

*Ezech. 2. 5.*

*Jerem. 6. 7.*

Or



Hag. 1. 2.

Or they will not follow yet : *The time is not yet come,*  
this is the sinne of *Procrastinators*.

Luke 8. 14.

Or they cannot follow, being clog'd in the world: *They*  
*are choaked with cares, and bring forth no fruite.*

*Secondly, In following :* But not in everie place : per-  
haps in the *Temple*, but will not be scene to pray with  
their *Family at Home*.

Luke 8. 13.

Not in everie *Time*: In *prosperitie*, they will prayse God,  
*but in time of temptation, they goe away.*

Not in everie *Thing* : They will leave their *Prodi-*  
*galitie*, not *Coveteousnesse* : Many a sinne, but not  
their *beloved sinne*.

Luke 22. 34.

John 3. 2.

Philip. 3. 14.

*Thirdly, After following*, namely, cyther to follow  
weakely or aloofe, or fearefully, like *Peter*, or *Nico-*  
*demus* : Not *pressing forwards to the marke*.

1. Cor. 9. 24.

Or to follow a little, and then to stand at a stay; like  
*Duvarfes* in Religion. *So runne that yee may obtaine.*

2. Tim. 4. 10.

Or to begin, and then fall off againe; as if they re-  
pentted like *Demas*, that ever they were scene in the  
race.

John. 6. 16.

Hebr. 12. 16.

Numb. 11. 4.

Vnto all these *Three* sorts of ill followers, wee may  
adde one as reprovabable as the rest, namely, him that  
will follow *Christ* for gaine, these love themselves bet-  
ter then *Christ* : and are profane like *Esau*, or like the  
*Israelites*, longing after the *flesh-pots of Egypt*.

1. Tim. 6. 11.

All these doe erre in their kinde, & they have their re-  
ward: But thou o man of God (saith Paul) fly these things &  
follow after righteousnes : So I say, But thou o child of God  
flie these things, and follow *Christ* thy guide, untill thou  
come to the end of thy way, the *salvation of thy soule* in his  
heavenly kingdome: For they which have followed him  
in the *regeneration*, shall follow him in the *glorification*.

Math. 19. 28.

Thus

Thus much for the Text.

Now, a word or two of particular Application, and that to Two sorts of Persons.

To the Shepherds. To the Sheepe.

Shepherds of two kinds: Civill, and Ecclesiasticall.

And first, let me speake to the Civill Pastors.

Yee Rulers, Iudges, and Magistrates, yee are ποιμένες *Romer. Iliad. α.*  
 λαών, Shepherds of the people ( So the Greeke Poet calleth  
 you, and the Hebrew Prophet too. Hee saith unto Cyrus: *Jsa 44. 28.*  
 Thou art my Shepherd. And in this very sence, Ioshua is  
 called a Shepherd.) Then know your Sheepe, search *Numb. 27. 17.*  
 them, keepe them from infection, dresse them for the  
 scab, least they spoile the flocke: nourish the weake,  
 defend them from the Wolves, sheare the wooll, but doe *Exe. 34. 16.*  
 not pluck it from the skin: & feede the all with judgmēt.

From the Civill Pastors, I turne to the Ecclesiasticall.  
 Ye sonnes of Aaron, These things are proper for you, yee  
 are the Shepherds of the flocke of Christ. Take not to  
 your selves the instruments of a foolish shepherd: But be *Zeck. 11. 19.*  
 yee Pastors after the Lords owne heart, and feede the sheepe  
 with knowledge, and understanding. Be diligent to know *Jerem. 9. 15.*  
 the estate of your flocke, and bring into the fold those that  
 wander. If you finde in your flocke, a sheepe untoward, *Proverb. 27. 23.*  
 unsound, unrepentant, after once or twice admonition,  
 (when no other meanes will serve) Deliver him unto Sa- *Tit. 3. 10.*  
 zathan, that the rest may feare. But, if you find any sheepe  
 that is tractable, growing, ready to returne, quench not *1. Corinib. 5. 9.*  
 the smoking flax, open the bosome, shut not up the fold  
 least by your severitie hee fall away againe, and draw  
 many after him, and so it shall be imputed to you,  
 (as Cyprian imputed to Novatus) Propter unam sauciam  
 multas integras oves perdidisse. In a word, Carrea conti-

L

nuall

*Cyp. Anto. lib. 4  
 Epist. 2.*



nvall hand, and tender heart over the flocke, and give  
 them preservatives against the *rott* of sinne. Carrie  
 them from the boggs of *Popish* error & superstition, to  
 the *Hill of the Lord*, & to the *sound*, and *greene Pastures*  
 of the word of *God*: and refuse no toyle for the flocke.  
 Your charge is trebled by your *Lord* and *Master*, *Feede*,  
*Feede, Feede. Pasce: verbo, Pasce exēplo, Pasce subsidio: Ver-*  
*bo prädicationis, Exemplo cōversationis, Subsidio charita-*  
*tis: Feede by preaching, Feede by praētising, Feede by hospi-*  
*talitie:* Or as *Sylvestre de Prierio, Pasce, Pasce, Pasce, inci-*  
*piētes, proficiētes, perfectos, Feede beginners, Feede thē that*  
*are growne, &c, Feede them who have attained to some good*  
*measure of perfection in the schoole of Christ.* And know,  
 that the *Owner* will examine you about his *sheepe* (as *E-*  
*liab* did *David*) & will require a more strict account at  
 your hands, then ever *Laban* required at the hands of  
*Jacob*. Oh! That everie day wee may be found readie  
 with our reckonings, that when that ἀρχιποίμαρ, *The*  
*chiefe Shepeheard*, shall appeare, wee might stand *Recti in*  
*Curia*, and receive a *Crowne of Glorie*.

I have done with the *Shepheards*, and now let mee  
 conclude with the *Sheepe*.

Yee *Sonnes of God*, seede of the righteous, and *sheepe*  
 of that great Pastor *I E S U S C H R I S T*, remember  
 your Title: execute your taske: be harme'esse, meeke,  
 and patient: sound in the Faith: sober in your life. Yee  
 shall fight with *Beasts* (as *Paul* did at *Ephesus*) and be in-  
 festēd by a thousand injuries from the *sonnes of men*:  
 but here's your comfort: *You are Sheepe, They are Goates*.  
 Let neyther *Men, nor Angels, height, nor depth, things*  
*present, nor things to come*, steale away your hearts, from  
 your *Owner, I E S U S C H R I S T*. Heare his voyce,  
 and

Isa. 2, 3.

Psalm. 13, 2.

John 21, 16.

Aur. Rosa.  
walt. 4.

1. Sam. 17, 23.

Genes. 31, 39.

1. Pet. 3, 4.

1. Cor. 15, 32.

and shunne (ô shunne) the voyce of *Antichrist*. Hearken  
to the true *Shepherd*, and follow him in his steps, *In* *Enil. Paris.*  
*presenti per gratiam, in futuro per gloriam*, Lay hold on *in Possib.*  
him, & leave him not, till he take you by the right hand, *Cant. 3. 4.*  
guide you with his Counsell, and receive you unto glorie: *Psal. 73. 24.*  
Then shall the *Servant*, follow his *Master*: the *Sonne*,  
the *Father*: the *Spouse*, her *Bridegrome*: the *Saints*, their *Revel. 13. 3.*  
*King*: The *Virgins*, the *Lambe*: and the *Sheepe*, their *14. 4.*  
*Shepherd*, even unto the *Throne*, there to sit, and to *1. Cor. 6. 2.*  
*Iudge the world*: And (that which now must be my  
ending, but then shall be to you and mee, and  
to all that love his comming the begin-  
ning of all endlesse Comfort) so  
shall we be for ever with  
the Lord:

*1. Thes. 4. 17.*

Then, Come Lord *Iesus*, Come quickly: Make an end  
of these dayes of sinne: *Iudge betweene thy*  
*Sheepe and the Goates*: and bring us to  
those greene pastures of Heaven-  
ly pleasures, which are at thy  
right hand for ever-  
more.

*Psal. 16. 11.*

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THE  
FOURTH SERMON,

*Viz.*

Sions Compasse,

Preached,

*At*

S. M A R I E S in Limericke,

August, 15. 1624.

Before the Most Honourable, the Lord  
Deputie of IRELAND..

*And,*

Before the Councell of State, Ge-  
nerall, and Provinciall.

By

G. A.

DVBLIN.

Imprinted by the Societie of Stationers,  
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# THE FOURTH SERMON,

Viz.

## Sions Compasse.

PSALM. 48. Vers. 12. 13. 14.

12 *Compasse about Sion: and goe round about her: tell the Towers thereof.*

13 *Marke well her bulwarkes: Consider her Palaces: that yee may tell it to your posteritie.*

14 *For this God is our God for ever and ever: Hee shall be our guide unto death.*



Most Honourable, it is said of Iehosaphat King of Iudah, that dwelling at Ierusalem, hee rose up, and went thorough the people of the land, from Beersheba, to Mount Ephraim: and as he went, he cried, *Take heede what yee doe: Y o v*, as Vice-Roy of another Iehosaphat, are risen up from your Metropolis, to goe thorough the people of this Land, almost from Dan to Beersheba: & give me leave (I pray) to say unto you (as you passe along) in the wordes of Iehosaphat, *Take heede what yee doe*, or in the

2. Chron. 19. 4. 6.



the words of David, *Compassse about Sion, and goe round about her : Tell the Towers thereof : Marke well her bulwarkes : Consider her Palaces, that yee may tell it to your posteritie : For this God is our God for ever and ever, hee shall be our guide unto death.*

But (as that which CHRIST said to his Disciples,  
*Mar. 13. 37. That which I say unto you, I say unto all men, Watch : so)*

*Tremel. & Im.  
 in locum.*

*Jacob. de Valentia  
 in locum.*

*Tremelius. Ecclesiam hortatur, He exhorteth the Church, that is, all the members of the Church : And witnesse for them, Iacobus de Valentia: Omnibus Christianis loquitur, Hee speaks to all Christians : Compassse about Sion, that is, observe diligently the state of the Church of God: What helps it hath received from God: What hurts from man. Behold, marke, consider, tell it unto others, for it is the worke of God (even Our God) who as hitherto he hath assisted his Church, so he will assist it still : & hath promised in the Text, to be our director (as well in this, as in all other good things) even unto the end of our dayes.*

This is the Summe of the Text : And now to the Parts, Which are Two : (viz.)

*A Precept: and A Reason.*

In the Precept, I observe Two things.

*The Subject, and The Action.*

*The Subject, five-fold: And The action, five-fold.*

The fivefold subject.	{	Sion.
		Sion againe.
		Her Towers.
		Her Bulwarkes.
		Her Palaces.

All which wee will reduce unto *One*, namely unto *Sion*.

The fivesfold Action.	{	Compassse.
		Goe round about.
		Tell.
		Marke.
	{	Consider.

All which, wee will reduce unto *Two*: viz.

To *Compassse*, and To *Marke*.

Now for the *Reason*, it shewes it selfe to be *Twofold*.

Drawne from the cause *Finall*, and *Efficient*.

*Finall*, in respect of man, To tell it to *Posteritie*.

*Efficient*, in respect of *God*, and that *Foure wayes*, viz.

His.	{	Greatnesse, <i>Elohim</i> , <i>God</i> .	□□□□□
		Goodnesse, <i>Eloheenu</i> , our <i>God</i> .	□□□□□
		Eternitie, in respect of himselfe, for ever and ever.	
		Constant love, in respect of us: untill death.	

Thus much for the *Division* of the *Whole*.

Now unto the *Matter*, as it is branched into his severall parts: And *first*, of the *First*, namely, Of *Sion*, which is the maine subject of this *Text*: And therefore though it be but a *word*, yet it must take up the largest portion of our *Time*.

*Sion*, was one of the *foure Mountaines*, upon which *Ierusalem* was situated: It was the joy of the earth. Here was the fort of *Sion*, & the City of *David*, nay it's called, The Citie of *God*. Now it is τὸ ὁμολογούμενον, confessed of all sides, that *Sion* for very many respects is accounted, The type of the Church of *Christ*: Witnesse *Esay*: witnesse *David*, in twentie places of his *Psalmes*, & in this respect, He saith, Many glorious things are spoken of thee, thou Citie of *God*. Awake o my glory, my tongue and my heart, that I might set forth the prayse of *Sion*.

Travell of the  
Patriarchs. p. 7.  
Psalm. 48. 2.  
2. Sam. 5. 7.  
Psalm. 48. 1.

Isai. 59. 20.

Psalm 87. 3.

Psalm. 57. 8.



In handling this subject, I must propose *seven Meditations* concerning *Sion*: and so (as I passe along) to apply it to the *Church of God*.

*Psalms*, 122. 3.

1 The first Meditation, is, The compactnesse of *Sion*, like a *Citie*: a tearme used by *David*: who twice also in this *Psalme*, calls *Sion* by the name of a *Citie*: In everie *Citie*, there is *Grege*, *Lex*, & *Rex*: *Inhabitants*, *Lawes*, and *Governours*. So in the *Church of God*: *Grege*, sunt *Fideles*, *Lex*, est *Charitas*, *Rex*, est *Christus*: The *Faithfull*, are the *flocke*, *Love*, is the *Law*: and *Christ*, is the *King*.

*Psalms*, 10. 2.

*Cant.* 4. 7.

*Cant.* 1. 4.

2 The second Meditation, is *Sions fairenesse*, for so it is commended in the second verse of this *Psalme*. And in our *Text*, there is mention made of *Palaces*, which no doubt were faire: yea *Sion* is called, *The perfection of beautie*. So is the *Church* counted faire in the sight of *God*. It is true, that shee calleth her selfe *Blacke*, and no marvaile, for whiles shee dwels in this *Cabin* of the flesh, shee is begrimed with the *Coales* of sinne and sorrow: yet the compassionate *Lover* (even her *Christ*) hath washed her with his blood, & made her faire and perfect thorough his beautie, which he hath set upon her.

*Revelat.* 1. 5.

*Ezech.* 16. 14.

*Psalms*, 48. 2.

*Psal.* 2. 6.

*Math.* 5. 14.

*Hemil.* 10. in

*Math.*

*1. Cor.* 4. 9.

3 The third Meditation, is the *Forme* of *Sion*, a *Hill*, for so it is tearmed in this, and the second *Psalmes*. The *Members* of the *Church*, are set upon an *Hill* (for so *Chrysostome* applies it, not onely to the *Apostles*, but ad *Ecclesiam sanctorum*, *The whole Congregation of Saints*) Wee are made a gazing to *Men* and *Angels*, and it is not much amisse, there is little danger in being descried: Let them looke upon us that we perish not in the workes of darknesse, and being set upon a *Hill*, we are so much the farther from the vale of death. But there is somewhat else remarkeable in this *Hill of Sion*. Many of *Christs* actions

were

were done upon an *Hill*: His *Preaching*: His *Praying*:  
His *Transfiguration*: His conference after his *Resurrection*:  
And lastly, His *Ascension*.

*Math. 5. 1.*  
*Luke 6. 12.*  
*Math. 17. 1.*  
*Math. 28. 16.*  
*Act. 1. 12.*

And all this to quicken our dulnesse: We are wedded to this lump of *Earth*: We leave the *Hill* of contemplation, and runne into the *valley* of everie vanitie. Oh! That we would *Lift up our eyes to the Hills, from whence cometh our helpe*, and aspire by those same *Ascent* steps and exaltations, so that which is to be found above.

*Psalms. 121. 1.*  
*Psalm. 84. 5.*  
*Colos. 3. 1.*

4 The fourth Meditation, is, *Sions foundation, Rockie*, for herein was a strong-forte, and probably therefore it was rockie, and in the *Itinerarie*, it is directly said, that in *Sion* was a *Rocke*: then *Mount Sion*, (as *David* saith) cannot be removed. God doth not build his *Church* upon the *Sand*. But if the *Church* be answerable unto *Sion*, Where is *Sion*? And what then shall become of the *Church of God*? I answer: That corporall *Sion* must needes have beene plowed as a field (according to *Micah* his *Prophecie*) and that for the sinnes of the *Princes*, and *Priests*: but spirituall *Sion* stands, because the *Rocke* stands: This *Rocke* was not *Peter*, but the *Rocke* was *Christ*; of Him, & to Him, shall alwaies be said *Eli Tzur*, My God, thou art my *Rocke*. Oh endlesse comfort! None of his *Flocke*, none of the *Members* of his *Church* shall perish, The gates of *Hell* shall not prevaile against it.

*2. Sam. 5. 7.*  
*Travell of the Patriarches, p. 9.*  
*Psalms. 125. 1.*

*Jerem. 26. 18.*  
*Micah. 3. 11. 12.*

*1. Cor. 10. 4.*

*Psalm. 124. 1.*  
*Iohn 10. 28.*  
*Math. 16. 18.*

5 The fifth Meditation, is, *Sions fulnesse & plentie*, shadowed in the tearme of *Millo*, which signifieth fulnesse: Now *Millo* was a place within this *Hill* of *Sion*, or rather (as some thinke) *Sion* was otherwise stiled *Millo*, because there was no want, but all abundance therein. Oh the fulnesse of *CHRIST*! In Him, For his *Church*. In Him, because all the fulnesse of the *God-head* dwelleth in

*2. Sam. 5. 9.*  
*Arias Montan.*  
*Travell of the Patriarches, p. 9.*

*Colos. 2. 9.*



John. 1. 16.

Psalm 130. 7.

John. 10. 10.

Ezech. 47. 4.

Psalm. 116. 11.

Ruth. 1. 21.

Exod. 32. 25.

Psalm. 134. 3.

Psalm. 50. 2.

Isa. 2. 3.

19. 20.

Psalm. 14. 7.

Cyprian. de simp.  
Prelat.

Psalm. 68. 15.

Travell of the  
Patriarches, p. 8  
Antiq. Judae.  
in Nehem.

him bodily: & for his Church, For of his fulnesse we have all received: Redemption, and that plentifull: Life, & that in abundance. Here, is a flowing of Gods graces, ever increasing, never decreasing; and therefore compared by Ezechiel to a River, first, up to the Ankles; then, to the Knees, then, to the Loines, then, so great that none could passe over: and in that other life, there is truly Millo, even fulnesse of joy for evermore. In regard of this fulnesse, feare not any outward emptinesse. Say (it occasion be) with Naomi, I went out full, but the Lord hath made me to returne emptie, but yet beware of spirituall emptinesse, least the Lord finde you naked, as he found Israel, that is, emptie and destitute of his Graces, with which, if you will be filled, emptie your soules of everie stuffing Sinne, Bono implendus es (saith Augustine) funde malum: When freed of evill, then fild with good.

6 The sixth Meditation, is, Sions latitude. For, from Sion, as from a Center, went out into a circumference, the vallies of Iordan, Siloe, Hinnon, Gihon, Cedron, & Baca. Thus, like many resplendent beames from the bodie of the Sunne, came many a blessing out of Sion: The Lord blesse thee out of Sion: for hence hath the Lord shined: in his Law: in his Law-giver: in his Salvation. And all this is proper to the Church of God: for here is the Word, and there is no salvation out of this Arke: no comfort, no Christ out of the Church. Hee cannot have God to be his Father (saith Cyprian) which hath not the Church to be his Mother.

7 The seventh Meditation, is, Sions altitude: David calls it an high Hill: There were many high hills about Ierusalem, but This surmounted them all: Arias Montanus saith, it was, Mons praeptus, & ascensu difficilis: Craggie

Craggie, and hard to climbe: but when once we had attained to the top, it overlooked all the plaines of *Jordan*. This is our estate in the Church of God: as the *Apostle* saith, *We have neede of Patience*, so I say, wee had neede of strength, till we appeare before God in that *Sion* which is above. The *Greekes* have a *Proverbe*, καλὴ πὰ τὰ καλὰ, *Excellencie, is joynd with difficultie*: Let then the promoting of true Religion, and demolishing of superstition, be alwaies held a matter of excellency in the eyes of *Jeremies* great ones, though uneasy to accomplish, yet (as *Sion*) not so hard, as high; not so difficult, as excellent. And let the execution of the *Lawes*, both *Humane*, and *Divine*, be unto them as their *Sion*, their delight, their altitude, their height, their excellencie: And though (in the midst of so froward & crooked a generation) they shall meete with many pull-backes in their ascending of this height of *Sion*, yet when once they have attained to the top, they shall then with comfort, overlooke all those carnal reasōs which (in this climbing of *Sion*) they have rejected with so heroicall a resolution. Yea let us all climbe up to the top of *Sion*, by the steps of *Pietie*. *Christ* calls us to *Puritie in Heart*: *Peter*, to *Holines*: *Paul*, to *Sanctification*. These are hard sayings: *A Lion is without in the streetes*. But let us mount over all difficulties with the wings of *Faith*, and feare not to climbe up to the *Rocke of Sion*: Let our paines be endlesse, till we have gotten to the top, and our desires restless, till wee come to him who is the *Morning starre*.

And thus much for the *First seven Meditations* concerning *Sion*: And now behold I am entang'ed in my owne wordes: For, the *first seven* doth imply a *second seven*. I must therefore adde another *Septenarie*

Hebr. 10. 35.

Psalm. 84. 7.

Jerem. 5. 9.

Phil. 2. 15.

Math. 5. 8.

1. Pet. 1. 15.

2. Corinth. 7. 1.

Proverb. 32. 13.

Revel. 22. 16.

A second Septenarie.



to the former, for the greater ornament of S I O N.

1 The first Meditation, in this Second ranke is, *Sions Longitude*: for though Corporall *Sion* be confined to one side of *Ierusalem*, yet Typicall *Sion*, is extended farre and neere: and in the Garden of the World, the Lord gathers his *Lillies* here and there. Thus he gathered *Abraham*, from *Vt of the Chaldees*: *Iob*, from the land of *Vz*, & the *Eunuch* from *Ethiopia*. One of a Citie (saith *Jeremy*) and two of a Tribe, and brings them to *Sion*. Lift up thine eyes (saith *Esay*) and behold, thy Sonnes (O *Sion*) shall come from farre, The riches of the Gentiles, The Dromedaries of *Midian*, The Shippes of *Tarshish*, The Sheepe of *Kedar*, and the Rammes of *Nabajoth*, shall come unto thee, shall flie like a cloud, and like the Doves to their windows, and so shall they feare the name of the Lord from the West, and his glory from the East. A comfort unto us that live here in this ultima *Thule*, sometimes farre from *Christ*, but now are made neere by his blood. Oh, The breadth, and length, and depth, and height of that love which indeede passeth all knowledge, all dimensions!

2 The second Meditation, is, *Sions multitude*. Many shall be borne in her (saith *Dawid*, & *Esay*) The multitude of the Camels shall cover thee. Thus in the Text, have we Towers, Bulwarkes, and Palaces, in the Plurall number. Yea, the Angell in the Revelation did scale one hundred and fortiesoure thousand. Not that I intend (with *Bellarmino*) to make multitude, to be a note of the Church, for (when they have talked their fill yet) *Christ* shal have but a little flocke: and He is true of his word that said, Few doe enter in at the strait Gate. But yet you will say, Are they few whom no man can number? I answer: This is spoken Hyperbolically, and by the way of Comparison:

If

*Cant.* 6. 1.  
*Genes.* 11. 31.  
*Iob.* 1. 1.  
*Act.* 8. 27.  
*Ierem.* 3. 14.  
*Isai.* 60. 4.

*Isai.* 60. 3.

*Isai.* 59. 19.

*Seneca in Medea*

*Eph.* 2. 13.

*Eph.* 3. 18.

*Psalm.* 37. 5.

*Isai.* 60. 6.

*Revel.* 7. 4.

*De nosi, Ecclesi.*  
*sa, libr.* 4. cap. 7.

*Luke* 12. 32.

*Matth.* 7. 14.

*Revel.* 7. 9.

If the *King* would muster his *Armie*, and gather *Twentie* out of every *Parish* in this *Kingdome*, it would be an admirable great *Armie*; yet it were not a handfull to those that are left behinde: so are the multitude of *Gods Saints*, little, in respect of the wicked: yet they are many & great too, in account with *God*: And if yet thou doe contend, and thinke them to be but *few* (as they are indeede) doe thou make *One*, and so the *number* will be increased.

3 The *third Meditation*, is, *Sions Memoriall*, and that may be taken *Two* wayes. *Actively*, and *Passively*.

*Actively*, *Sion* hath the Art of memorie, shee remembreth her Creator: for the *Time past*, she remembers his wonders of old: for the *Time Present*, her tongue talketh of his righteousness daily, and for the *Time to come*, even from generation to generation, shee will set forth his prayse: and here in the *Text*, shee tels it to *Posteritie*: this was the practise of the *Saints* in the *Old Testament*; as *Abraham*, who commanded his *Sonnes*, and household after him to keepe the wayes of the *Lord*. Yea, and of the *Saints* in the *New*; for *Peters* care was, that the dispersed *Iewes*, should have remembrance of his doctrine, even after his departure. And seeing that *Sion* is so good a Remembrancer, Let our tongues cleave to the roose of our mouthes, if wee remember not thee o *Sion*.

*Eccles*, 12, 1,

*Psalms*, 77, 11,

*Psalms*, 71, 24,

*Psalms*, 79, 13,

*Genes*, 18, 19,

2, *Pet*, 1, 15,

*Psalms*, 137, 6,

*Passively*, *Sions memoriall*. *Sion* is remembered. If *God* hath made his wonderfull workes to be had in remembrance (as *David* speaketh) then cannot *Sion* be forgotten, for there is no worke of his more wonderfull then his preservation of the *Church*. Wheresoever this *Gospell* is preached (saith *Christ*) there shall this that shee hath done, be spoken of for a memoriall of her. That which

*Psalms*, 111, 4,

*Math*, 26, 13,

was



was *Mary Magdalens* lot, shall befall the rest. Ever shall be remembered *Abels* offering, *Noahs* obedience, *Abrahams* faith, *Iosephs* chastitie, *Dauids* zeale, *Salomons* wisdom. The righteous shall be had in everlasting remembrance, but the name of the wicked shall rot.

Prover. 10, 7,

Exod. 19, 1.

Psal. 87, 1,

Lyra in Psal. 86,

Heb. 12, 21,

2. Corinth. 5, 18,

1. King. 19, vers.

11, 12.

Jerem. 13, 5.

Isai. 8, 6,

Psal. 68, 15.

John. 14, 6,

Genes. 28, 12,

Isai. 59, 20,

Galat. 4, 24.

4. The four, b<sup>d</sup> Meditation, is, *Sions* priviledge. There was *Mount Sinai*, as well as *Mount Sion*, but yet his foundation in *Sion* (saith the *Psalmographe*) that is (as *Lyra* expounds it) God layd the foundation of his Church in *Sion*. In *Sinai*, was the Law given, but in *Sion*, the Gospel. In the Law, God speaketh words of feare and trembling, but in the Gospel, the word of meeknesse & peace. When the Lord visited *Elias* in the Cave, there came a Winde, and the Lord was not in the winde: and an Earthquake, but the Lord was not in the earthquake: and a fire, but the Lord was not in the fire: Then at last came a soft and still voyce, and there the Lord was: So is the Lords love to be felt, not so much in the thunders of *Sinai*, as in the comforts of *Sion*. And though his Power is seene in the swelling waters of *Jordan*, yet is his delight, rather in the soft running waters of *Siloe* (a fountaine at the foote of *Sion*) & therefore *mount Sion* above all others, is called *Gods Hill*. The *schoolmen* doe make God to be the object of Faith, and it is true in his kinde; but if they meane it Personally of the Father, they rather draw wretched soules out of the way, then direct them to the marke: for without Christ, the Father is an angric Iudge, therefore He saith, No man cometh to the Father but by mee. Hee is *Iacobs ladder*, which joyneth heaven and earth together: and this is that Redeemer which came unto *Sion*: So that here is our priviledge, We are not come to *mount Sinai*, which gendereth unto bondage: but to *mount Sion*

to the Citie of the living God, and to Iesus the Mediator, whose blood speakes better things then that of Abel.

Hebr. 12. 22

5 The fifth Meditation, is, Sions Promises: That, τὸ πρῶτον (as Paul speakes) the preferment of Sion: for the Jewes, they had the Adoption, and the Promises: and to them were committed The Oracles of God. Augustine saith, that the Jewes, were the Librarie keepers of the Christians: and to this end it is thought, they had their Kiriath-sepher, the City of the Booke. And in the first Councell of Constantinople (being the second general) by 150. Bishops, Ierusalem is called the Μητρόπολις, or Mother Citie of all Churches. If such rearmes and promises, had beene given to Rome, all the Pulpits of Italie would have rung at it: but we see there is no such thing. With what impudencie then did Benedict III. rob Ierusalem of her right, and give it to Rome? For hee decreed Rome to be first, and Ierusalem the fift, among the Seas of the Patriarches: and of late, the Trent-Councell hath called Rome, the Mother, & Mistris of all Churches. But by this Novell Disseisin, they have weakened (nay overthrown) their pretended Supremacie.

Rom. 3. 1.

Rom. 9. 4.

Rom. 3. 2.

Aug. in Psalms.

ἡ πόλις

Is. 15. 15.

Theodor. li. 5. c. 9.

Extr. com. de

elect. cap. 8.

(anc. Rom.

Trid. Conc. sess.

25. de Elect.

6 The sixth, is, Sions Perpetuitie: For, it is the Hill wherein the Lord will abide for ever, and yet wee see, that God was not eternally tyed to externall Sion; for now the Wayes of Sion lament, and no man commeth to her solempne feasts. Let our Romanists looke unto this point. They stile Rome, Aeterna Vrbs: and (as the Jewes unto Ierusalem, the Donatists to Affrica, so these men) would tye the Church to Rome. The Church, is called in the Creede, Catholicke, and in this sense, justly stiled Oecumenicall, scattered over all the world: but they would bring it backe into a narrow roome: The Romane Catho-

Psalms. 68. 16.

Lament. 1. 4.

Am. Marcel.



Grounds of the  
Old and New  
Religion, p. 1. c. 6.

Obiect.  
Solut.

Isa. 1. 19.

Jerem 18. 9. 10.  
23. 38. 39.

John. 4. 21.

Rom 2. 28. 29.

1. Cor. 6. 19.

Psalms, 2. 6.

Ezech. 3. 5.

Psalms, 132. 8. 13.

Colos. 2. 23.

Isa. 18. 21.  
34. 14.

S I N.

Ezech. 16. 48.

licke Church: and, *The Catholicke Romane Faith*. But particulars are not generals. And though the *Catholicke Church* hath his *Perpetuitie*, yet particular *Churches* have their *Period*, and so had *Sion*. But God promised a perpetuitie to *Sion*. Hee did so, but it was under a condition, viz. The perpetuitie of their obedience, as the *Prophet* proves at large: But if *Sion* be desolate: Shall Gods worship cease? *Christ* hath untied this knot, *The time shall come, when there shall be no more worshipping in this Mount* (saith *Christ*) but the faithfull shall worship God (everie where) in spirit and truth: Everie Land, is *Iudea*: everie Citie, *Ierusalem*: every House, is *Sion*: and everie Person, a *Temple*, to serve God in.

7 The Last in this *Septenarie*, is, *Sions qualitie*, viz. *To be Holy*: *My holy Hill of Sion* (saith the Lord) yet not holy by any inhaerent propertie, but as the Place where *Moses* stood was *Holy ground*, by reason of Gods presence at that time: so *Mount Sion*, was *holy*, by reason of his presence there at that time, by the *Arke*, by his *Word*, by his *Testimonies*. But now, to hang out the *Ivie*, when the *Wine* is gone, & thither to runne in pilgrimage (as many of the sonnes of men doe at this day) it is but that *ἡδολοθησονται*, will worship, condemned by the *Apostle*. Oh! How many excellent things are spoken of thee *o Sion*? Yet now thou art profane: *Zion*, is turned into *Zijm*, & into their brethren, the *Iijm*, & their companions, the *Ohim*. And why is all this come upon them? Even for *Sinne*. Takeaway the *O* out of *Sion* (to lament withall) & the remainder will shew the cause of her ruine. But, What were the *sinnes* of *Sion*? even those foure *sinnes* of *Sodom*, *Pride*, *Idlenesse*, *Fulnesse of bread*, & contempt of the poore, & those other foure: *Profaning of the Sabbath*: *Idolatry*:

Con-

*Contempt of the Word, & defrauding of Justice & Iudgement.* Let us be warned by their harmes: *If the Lord have not spared the naturall branches, he will not spare us:* *Rem. 11. 21.* *Except yee repent (saith Christ) yee shall also perish.* Oh *Luke 13. 3.* that there were in us a wise heart, to turne unto the Lord, by true repentance, least *Hee* take away from us the *Arke of his strength, his Word, and Sacraments,* and *Psalms. 112. 8.* cause the wayes of *Sion* to lament.

And hitherto I have spoken of a double *Septenarie* of *Meditations*, concerning *Sion*. And yet me thinkes wee are not satisfied. I see that *Sion*, is the sole subject of my *Text*, & therefore I will adde one *Septenarie* more. Not that I doe (with the *Schoolemen*, and others) place anie great *Mysterie*, or *Perfection*, in the number of *Seven*; but because I am transported with the love of *Sion*: and *Salomon* tels me, that a *Threesfold cord is not easily broken.*

*Dionys. Carth. in sent. lib. 4. d. 2.*  
*Corn. Agrip. Oracula Philosoph. lib. 2. cap. 10.*  
*Eccles. 4. 12.*

The last seven *Meditations* concerning *Sion*, are these: viz: *Her Safetie: Her Situation: Her Stabilitie: Her Strength: Her Succession: Her Visibilitie; & Her Victory.*

1 *First*, of *Sions Safetie*: *David* saith, that *God worketh salvation in the midst of the earth.* By the *middest of the Earth*, the *Papall expositors*, doe say is meant *Ierusalem*: and the *Geographers*, doe place *Ierusalem* in the *middest of the earth*: affirming; as the *Earth* to be the *Center of the World*; so *Ierusalem*, to be the *Center of the Earth*. Now, though (*Geographically* perhaps) we may misse in this account, cyther in *Latitude*, or *Longitude*: yet *Theologically*, it is most certaine, that the *Church* (which is the *Typicall Sion*) is in *Safetie*. Sometimes *God* is said to be in the *middest of His*, and sometimes *They* in the *midst of Him*, and *He* round about *Them*. *They* are then in the *middest*: *They* feare not any overthrowe, by tilting up

*Psalms 74. 12.*  
*Lyra in locum.*  
*Gloss. ord. ibid.*  
*Iacob. de Valent. in locum.*

*Iohn 20. 19.*  
*Psalms. 125. 2.*



Psal. 34. 7.

on one side, neyther are they over-runne by *Borderers*, for, *The Angell of the Lord pitcheth his Tents round about them which feare the Lord, and delivereth them.* Oh! That wee would be content to be compassed about, and so gathered into the armes of *Christ*, that neyther by blinde *Devotion*, wee put our selves into the hands of *Saints*; nor by *Sinne*, into the clutches of *Sathan*.

παρ βορρην  
Lyra in louum.

Iacobi Βορρην  
Λιουρ Αερον.

2 Secondly, of *Sions Situation*: it was to the *North-side* of *Ierusalem* (for so those words *Iarkethe Tsaphon*, are expounded in the *second verse* of this *Psalm*.) In times past, wee were wont to say, *Omne malum ab Aquilone*: *All euill comes from the North*: but, now wee must (and justly may) change our note, for we have received a *Basilicon Doron*, from the *North*: and here, *Mount Sions Situation*, is to the *North*; and this affords *Two Meditations*: *Passive* and *Active*.

*Passive*. The *Church of God*, is subject to many a blustering *Boreas*, storme, and rage of persecution, when others lye open to the *Sun-shine* of prosperitie: whereof, being forewarned, let us neyther envie the one, nor be discouraged for the other.

Luther.

*Active*. As *Mount Sion* being on the *North*, kept off the bitterness of the winde, from the other parts of the *Citie*, which lay to the *South*: So the *Church of God*, doth keepe both her owne, and others too oftentimes, from many a storme. *Propter Ecclesiam in mundo* (saith one) *durat mundus*: *For the Churches sake the world is preserved*, even till the number be full.

Simile.

Isai. 59. 15.

As the *Lungs*, is the *Fanne* of the *Body*, so the *Church* is the *Fanne* (nay the *Soule*) of the *world*. Therefore, Woe be to this misunderstanding *Age*. The *Church* is but esteemed as *Chaffe*, & the *Iust*, makes himselfe a prey. Oh!

That

That at last wee would entertaine this point of wisdom, to esteeme of *Sion*, the faithfull ones, the members of the *Church*, whose prayers doe keepe backe the plagues of *God*.

Genes. 18. 22.

3 *Thirdly*, of *Sions* *Stabilitie*. Doe you not see this to arise cleerely out of the *Text*? *Goe round about Sion*, then *Sion* stands upright by it selfe, & leanes not to this *Wall*, or that *Building*: This is a *Type* of the *Church* of *God*. It must stand upright, *Not leaning to the right hand, nor to the left*: not relying on *Mens* traditions, superstitious vanities, forraine amities with *Idolaters*: All which, are but as the *Broken reede* of *Egipt*: Let *Sion* stand by it selfe.

Dent 5. 32.

Isai 36. 6.

Againe, the *World* is round about *Sion*: *Sion* then is *In*, but not *Of*, the *World*. Let our *Three* mortal enemies the *Flesh*, the *World*, and the *Devill*, runne ryott round about our *Soules*: but let *Us*, stand upright. Doe you not observe in your journeys, that the *Trees* on the side of a *Mountaine*, grow upright, though the *Mount* it selfe have never so great a fall? So be you growing upright in *Grace*, even, in the midst of a *froward* and *crooked* generation. Be you the *Lords* *Ieshurun*: that is (as *Moses* elsewhere expounds it) *Be you upright with the Lord your God*. And though *Sathan* rage, and forrage round about you; yet looke unto that which is within, and say with *Christ*: *The Prince of this world commeth, but hee hath wrought in mee*.

1. Pet. 3. 18.

Phil. 2. 15.

Dent. 32. 15.

18. 15.

John 14. 30.

4 *Fourthly*, of *Sions* *Strength*. For, Doe you not heare of *Towers*, and *Bulwarkes* in the *Text*? *Towers* for beholding a farre off, & descrying the approaching of the enemy: *Bulwarkes*, for defence against the enemies assaults. Such *Towers* and *Bulwarkes*, such defence and



strength (nay farre greater) hath the Church of God. And that Two wayes accomplished, viz. By Mediate meanes, and Immediate Author.

Mediate Meanes, and these of Two sorts.

Rom. 1. 16.

Ephes. 6. 17

2. Corinb. 10. 4.

Cant. 2. 5.

First, the Word preached: for it is called the Power of God unto salvation: The sword of the spirit: No carnall weapon, but mightie through God, and bringing into captivity every thought, to the obedience of Christ: to which power, wee may adde the powerfull, and comfortable Seales of his Covenant, namely, the Two Sacraments; which are like those Flagons of Wine, which revive the Church, when it is fallen into a swoone.

Rom. Bre. in fest.  
O. A. pag. 762.

2. King. 2. 12.

Secondly, the Preachers of the Word, they are the strength Mediatly, of Sion. It was a dreame (and nought else but a dreame) that Innocentius the third, thought in his sleepe, to have seene their S. Francis the Assisinate, with his shoulders to uphold the Palace of Lateran: but it is past dreaming, or doubting, that the faithfull Pastors of the Word, are the Chariots of Israel, and the Horsemen thereof.

Ephes. 1. 23.

1. Corinb. 16. 13

Dent. 32. 15.

Immediate Author, of Sions strength, is Sions Head: He from whom the Church receiveth her influence, life, motion, and preservation: This our Head, is Christ: In him we stand, quite our selves like men, and are strong: and He is that El, That strong God of our salvation (as Moses calleth him.) Oh! The weakenesse of the Sonnes of men readie to stumble and to tumble, to falter and to fall, & being fallen, not able to rise againe: but by his Power, & the Tower of his love, we rise, and stand, and fight, and in Him, go away more then Conquerors.

Rom. 8. 37.

5 Fifthly, of Sions Succession: For, locally it was noe other, then onely from the Idolatrous Iebusites, set forth under

under the tearmes of *Blinde*, and *Lame*; and yet in that verie place did *David* build his Citie, and served the Lord there, where once *Sathan* had erected his throne.

Two sorts of Men, doe here beare their reproofe:

First, domesticke Opposites (as the *Brownists*, & other *Seperatists*) who shunne the Place, because of Abuse: but the Place hath not offended. That which *Hillarie* spake against *Auxentius*: *Male vos parietum cepit amor*: we may here change into another Affection: and say, *Male vos parietum cepit odium*. Yee doe ill to hate the Walls. *Sion* was nothing the worse, that the *Iebusites* had formerly profaned it, with *Idolatrie*.

*Hilar. lib. contr. Auxent.*

Secondly, forraine Adversaries, who doe much boast of outward succession. But *S. Augustine*, not onely mentions *Anastasi*, his succession in the Sea of *Rome*; but *Iohn*, his succession in the Sea of *Ierusalem*: even then when He wrote against *Petilian* the *Donatist*. And their owne *Stapleton*, tels us, That the Greeke Churches, can demonstrate their personall succession, from the foundations of the Apostles: Yea, from *S. Andrew* (for *Constantinople*) saith *Nicephorus*, in his *Chronologie*, alledged by *Bellarmino*, in his *Notes of the Church*. Yet our Adversaries, will not say, that the Church of *Ierusalem*, or *Constantinople*, is the true Church. And the same *Stapleton* tells them, that Personall succession is nothing, when it is not joyned unto doctrine; agreeable to that of *Nazianzene* (which is a good ground among divines) τὸ ὁμόγλωσσον καὶ ὁμόθεον, τὸ ὁ ἀντιστοίχον καὶ ἀντιθέγον. That which is of the same doctrine, is of the same Sea: but, if adverse in doctrine, it is of another Sea. Now, though our Adversaries shall produce a shew of Personall succession (which yet wee prove to be Improbable from *Peter*, un-

*Bellar. lib. 4. de Eccles. cap. 8. Aug. lib. 2. contr. Petil. Donat. cap. 51.*

*Staple. lib. 13. c. 6. Princip. dist.*

*Niceph. Chronol. Bellar. ubi supra,*

*Staple. ubi sup.*

*Gregor. Nazian. in laud. Athan.*

certaine



Plat. in Ion. 2.  
Anno. 855.  
Genebr. Chronol.  
lib. 4. sec. 10.  
Onuph. Chronol.  
pag. 47.

Balth. Castili. li.  
de auica.  
Staphyl. apolog.  
part. 1.

Mus in orat. in  
Contr. Trid. in 3.  
dom. Ad.

Iansen. concord.  
pag. 270

De Eccles. milit.  
lib. 3. cap. 12

certaine in the *Entrance*, and interrupted often, as well by the *Papacie* of *Pope Ioane*, as by the *Apostacie* of *fiftie Popes*, for *140. yeres*, witnessed by *Genebrard*: as also after that, by that *29<sup>th</sup>. Schisme* in the *Papacie*, for *fiftie yeres*, when *Clemens VII.* and many of his *successors* sate in *Avignon*, about the *yeare 1380.*) Yet they shall never be able to prove a *succession in life and doctrine*, which is the *life of Succession*. For, as for their *Life*, it is set out in a jest by *Balthazar Castilio*, That *Peter and Paul* doe blush at the wickednesse of their *Successors*: and seriously, by *Staphylus*, that the *life, and behaviour of their Priesthood*, is verie scandalous to the world: And as for their *doctrine*, their owne *Bishop Mus* tells them, That *Priest, & people*, are fallen with one cōsent, from *Religion to superstition*: from *Faith, to Infidelitie*: from *Christ, to Antichrist*. And as for both their *Life and Doctrine*, *Iansenius*, the *Bishop of Gaunt*, tels us, That the greater part of *Bishops, and Pastors*, have no *Corne of Salt* in their *life and doctrine*; for *They* are irrecoverably corrupted, by whose health, *Others* should be holpen. The *Summe* of this point, is this; That as *Israel* was not hurt by a *Locall succession* from the *Iebusite*, whose *Religion* was left, and changed to a better: So the *moderne Popes*, are nothing benefited by a *Locall succession* from *Peter*, whose *Religion* is left, and changed to a worse.

6 *Sixtly*, we come to *Sions Visibilitie*. For, If *Sion* can be marked, and her *Towers told*; then certainly *Sion* is visible. Here me (thinks) I see many weake *Protestants* to droupe, and some ignorant *Church Papist*, to lift up his horne on high. Be not deceived: I intend not to stablsh *Bellarmines* opinion, concerning *visibilitie*, as a marke of the *Catholicke Church*.

For

For *Sion* hath Two Capacities.

First, as it is a Type of the *Catholicke Church*, spoken of in the *Creede*, so it is invisible; for That Church is believed, and therefore is not seene (as the Author to the *Hebrewes* argueth.) Hebr. 11.1.

Secondly, as it was a Particular Church, so it was visible. So were the Churches of *Corinth*, *Galatia*, *Philipi*, and the seven Churches in *Asia*. So is the Church of *England*, visible at this day. But some will object; where was this visibility, two hundred yeares agoe? It was not seene before *Luthers* time. I answer, That the externall visibility, and splendor of a particular Church, doth not alwayes shine alike. You see *Sion*, in the Text, but yet in Time, it is not seene. For a long season, *Israel* was without the true God, without a Priest to teach, and without Law: and yet, it was even then, the Church of God. Doe you not see that the Sun, is sometimes under the clouds? yet Who doth denie even then, the bodie, & light of the same? *S. Augustine*, compares the Church to the Moone, which, sometime shineth out, at another time it is deprived of a great portion of her light; and sometime shineth not at all: yet it is, though it is not seene. And, doe you not observe in your owne Element, that the fire is raked up in the ashes, and in the silence of the night it is not seene: yet in the morning, when the ashes are removed, it is found? So, That brightnesse, and splendor of the Church, which shewed it selfe in the time of *Christ*, of his Apostles, & the Primitive Church, was sometimes darkened, by the clouds of creeping errors, which over-shadowed it, and for many yeares oppressed by fraud, or force through the injury of men, & in the time of ignorant, and sleeping Prelates, Tares 2. Chron. 15. 8.  
Aug. Epi. 7. 48.  
Math. 13. 25.



2. Thes. 2. 10. 11

Revel. 20. 3.

were sown : and all, for the unthankfulness of men, whom God gave over to *believe lyes*, because they would not *believe the truth*. But yet in everie age (since the time of *Christ*, unto this day, even, in the season, when *Sathan* was let loose) the Lord hath raised up men, of an heroical spirit, & divine understanding, who opposed themselves against the doctrine of the *Papacie*, and cyther by their preaching, or writing, or suffering, or other open testimony, gave witness to the truth. And, Though the beautie of the *Church of England*, in the blessed time of *King Edward the sixth*, was besmeared with the blood of the *Saints*, in the *Raigne of Queene Marie*, that our *Sion*, seemed wholly to be darkened; yet, even then, such a light was kindled by the fire of their *Martyrdome*, that wee trust shall never be put out.

Psalm. 34. 20.

Psalm. 129. 5.

Rom. 16. 20.

Revel. 20. 1. 4.

7 Lastly, wee come to *Sions* victorie. Many are the sorowes of the righteous (saith *David*) so, Many are the sores of *Sion*; but at length there is health. Manie a wound doth it receive from them without, from them within; but at last, it gets the *Victorie*. They that hate *Sion*, shall all be turned backward. The God of peace, shall tread downe *Sathan* shortly under your feet: Even then, when *Death*, and *Hell*, shall be cast into the lake of fire.

Psalms

Revelat. 14. 3.

So that now, we may inscribe this propertie of *Sion*, (as *David* doth many of his *Psalmes*) *Lamenat seach, Vincenti*: To him that overcommeth. But, Who is this Conqueror, that overcommeth? Is there any sensible demonstration of this victorie in the word? Yes, That so *Graphicall*, and lively a description, in the *fourteenth* of the *Revelation*, that nothing can be more. *Iesus Christ*, that *Lambe*, stands upon the top of *Sion*. What is this that wee heare? We have laboured, by these *XXI. steps*,

to climbe up to the top of *Sion* : and now that wee are come thither, Whom have wee found standing there? Our elder brother, our Saviour, our Redeemer. *In hoc vince, In HIM overcome.* Here let us cast *Anchor*: this is our *Period*, our *Haven*, our *Heaven*. That *Sion*, which is the subject of our *Text*, hath gotten such a crest, (*The Lambe of God*) such a *Christ* (even, *Iesus the righteous*) that, nothing could be told us more to our consolation. Oh! What encouragement is this, to draw us unto the love of *Sion*, when *Christ* lyeth not downe as overcome, but standeth up as a *Conqueror* on the top of *Sion*, to see us, to save us, to heare us, to helpe us, to delctrie, to destroy our *Adversaries*, that in the fulnesse of time, he may reach forth his hand, and pluck us up unto the beaurie of our inheritance, even, to that *Triumphant Sion* which is above?

*Sacra. Eccle. hist. lib. 1. cap. 1.*

Wee have ended now with all these *Encomia* (set out in a *Threefold Septenarie of Meditations*) cōcerning *Sion*, whercof wee make a *Threefold Vse*.

*Threefold Vse.*

The first *Vse*, to outstrip the *Papists*, even in their owne element. They are laborious in setting forth the properties of the *Church*, but Wee doe sound forth the *Trumpet* of her praises aswell as they. It is but a jest of *Campion*: *Audito Ecclesia nomine hostis expalluit.* No *Cāpian*, No: children waxe not wanne to heare of their mothers name: but wee blush to see thy vanitie, being more full of *Rhetoricall declamation*, then *Theologicall demonstration*. Wee know, that the *Church* is the *Sponse of Christ*, his *Love*, his *Dove*, his *undefled*: The house of *God*, the pillar and ground of truth: But withall, wee know that a *Particular*, cannot be an *Vniversall*, neyther can a *Romane*, be the *Catholicke Church*. Oh! How

*First Vse.*

*Campion ration red. acut. rat. 3.*

*Cant. 4. 7. 9. 1. Tim. 3. 15.*



Leo in epistol. ad  
Monachos in Palest.

many impostures, doe our *Romanists* vent unto the world, under the name of the *Church*, making it (as a rich *Arras*) to cover the mud-walles of their deformities? Their owne *Leo*, may fitly say to them in generall, (as he wrote to certaine *Monkes* in particular) *Ecclesia nomine armamini: & contra Ecclesiam dimicatis.* Yee are armed with the name of the *Church*, and yet fight against the *Church*.

Second Use.

2 Tim. 2. Liber.

Ezech. 14. 20.

Isaiah. 25. 18.

Ephes. 5. 1.

Psal. 133. 7 9.

The second Use, to observe the extraordinarie care that God hath of his *Church: Sion*, *Sion* againe: her *Towers*: her *Bulwarkes*: her *Palaces*. Hee commaunds everie *Tower* to be told, nay to be booke (for that seemes to be the *Etymon* of the word *Sipheru*) Nay, The *Lord* takes notice of every *Pot* in *Ierusalem*, Yea, of the very *Snuffers* & *snuff-dishes*. Oh! with what precise observance ought the *Princes* of the earth to take notice of these things, that they being followers of God as deere children, may procure the wealth, peace, and prosperitie of *Sion*, of the house of God?

Third Use.

Psal. 133. 8.

23. 2. & 133. 2.

1. Pet. 1. 4.

The third Use, is to stirre up the sonnes of men, to runne into the bosome of the *Church*, the spirituall *Sion*; where they may have their safe repose, their repast, their rest: that God being their *Father*, and the *Church* their *Mother*, they may be nourished in his family, untill they come to their (not deserved, but) reserved inheritance.

And hitherto, of the Subject of this Text, namely of *Sion*: Now to the Action, which (being manifold) according to my first Division; I reduce it unto Two, viz. To Compassse *Sion*, and to Marke it.

And first of the Compassing of *Sion*. Hereof I must speake Two wayes, Negatively, and Affirmatively.

First

First, Negatively, and that Tennewayes.

Compassse not Sion, with Dinahs compassse; onely to see, *Genes. 34. 1.*  
and be seene, for pleasure, admiration, or discourse.

Nor with the Fowlers compassse; to draw into your Nets, *Psal. 109.*  
any of the Birds of Sion.

Nor with Ioaabs Compassse; for glorie, and ambition. *2. Sam. 24.*

Nor with Israels Compassse; to overthrow another Ieri- *Iosh. 6.*  
cho, even the frame of Sion.

Nor the Iuie, his Compassse; to cate out the Oake, the  
sweetnesse, and riches of Sion.

Nor the Sinners Compassse; who goes about the righte- *Hab. 1. 4.*  
ous, onely to suppress them.

Nor the Sodomites Compassse (that Moses speakes of) for *Genes. 19. 4.*  
satisfying of some extraordinarie lust.

Nor the Theeves Compassse; to rob, and kill, and to make *John. 10. 10.*  
a spoile of Sion.

Nor the Pharisees Compassse; which is nothing, but to *Matth. 23. 15.*  
make a Profelyte, and pervert the soule.

Nor Lastly, Sathans Compassse; to destroy both soule, and *Iob. 1. 9.*  
bodie: and to bring both Sion, and your selves to  
ruine.

But, In the second place Affirmatively, against those Ten,  
Take me but these Five, and then

Compassse Sion with Iehosaphats compassse; for hee went a- *2. Chron. 19. 4.*  
bout, and reformed the people, causing them to re-  
turne to the Lord God of their Fathers.

Or with Davids Compassse; who washed his hands in inno- *Psal. 26. 6.*  
cencie: and then compassted the Altar of God.

Or with Christs Compassse; for Hee went about, doing good *Act. 10. 38.*  
(saith Peter) and God was with him.

Or with the Marriners Compassse; that if (in your spiri-  
tuall sayling unto Canaan) you meete with an Euro-



Mat. 27. 14.

elydon, or storme in the East; you may cast about another way, untill you come to the Haven, where you would be.

Gen. viii. ac vii.  
66. 1. per 3. traff.  
4.

Or lastly, with *Alexanders Compasse*; of whom *Peraldus Lugd.* writes, that he compassed a certaine wood with *Fire*, because of the Serpents. Oh! That yee would also compasse about this our *Sion*, with the *Fire of Love*, of *Wisedome*, and of *Zeale*: that God may be glorified, *Sion* benefited, and your *Soules* saved.

Thus much for the first *Action*. To *Compass* *Sion*.

Mark.

Now to the second, and last: To *marke* *Sion*, To *Tell*, *Behold*, and *Consider*: For, those tearmes of *Action*, are in the *Text*: all which, wee will reduce to a word (and that a *Mono syllable*) *Marke*. *Habakkuk*, tels us of a writing, that *Hee that runnes may reade it*: But here, in *Sions compassing*, let *Vs* make a *stand*, and *Read*. *Behold*, *Consider*, and *Marke*.

Habak. 2. 2

There are three remarkeable things in *Sion*.

Her endowments. Her watchmen. Her friends.

Diffin. 96.  
cap. Constantin.

Nauclemus Chro.  
vol. 2. gener. 11.

First, marke the endowments of *Sion*. In times past, the Church had large *Donations* (not like that forged donation of *Constantine*, the Decree, concerning which, *Nauclemus* affirmeth, *Paleam esse & nihil probare*, to be *Chaffe* (as the *Canonists* call it) and prooveth nothing: But, *donations*) reall, & certaine through the pietie and bountie of *Princes*, and others well affected in those ages. But alas, *Religion* brought forth riches, and the daughter hath devoured the Mother. I know that our *mouthes* in this case, will soone be stoppt by that of *Chrysostome* δι τὸν ἐαυτοῦ μὴ εἰδὼς ἑαυτὸν, οὐδὲς παρὰ ἑαυτοῦ λαμβάνει. No man is hurt but by himselfe. It is fit therefore, that the *Law* should be

Chryso. Tom. 7.  
cap. 3.

be

be unto us a *band*, when our conscience hath no *bound*. But for all that, this shall not excuse any of you (*My Christian Auditor*) if ever by importunitie, faire promises, or (as *Luke* speaks) by *forged cavillation*, yee devoure that, which is sanctified. If there be any here that is guiltie of this sinne, let them feare and tremble, least the Lord put a *hook* into their *nostrils*, and so plucke it out of their *jawes* againe: or (leaving it with them for a further vengeance) cause it to be vnto them, as a *fire* which shall devoure all their increase. But you have learned *Christ* better then so: Therefore (*my beloved*) honour the Lord with your riches. Be bountifull unto *Sion*, for the repaying of her ruines, augmenting of her rents, adorning of her *Libraries*. So shall your *Barnes* be filled with abundance, and whensoever you seeme to want, God will recompence it unto you, at the resurrection of the just.

Secondly, Marke the watchmen of *Sion*, viz. The *Pastors* and *Preachers of the Word* (for so they are termed:) Examine whether they be *Seeing watchmen*, and not *Blinde*; *Speaking*, and not *Dumbe*: that is, whether they give warning against the enemies approach. Where you finde good *Watchmen*, Marke them, Booke them (and no mervaile, for God hath a *Booke of remembrance*) Suffer not proud worldlings to overtop them. Ballance them even. Let not great learned *Augustine*, be *Bishop* of little *Hippo*, and little learned *Aurelius*, be *Bishop* of great *Carthage*. Encourage them: Reward them: and Grieve them not, for they watch over your *soules*. They are the *Towers*, and *Bulwarkes* of *Sion*: The *chariots* of *Israel*, and *horsemen* thereof.

Thirdly, Marke the friends of *Sion*: Such as the *Centurion*, who was worthe that *Christ* should doe for him  
(said

*Luke* 19. 8  
*Prover* 10. 25

*Isai* 37. 29.

*Iob* 31. 12.

*Ephes* 4. 20.

*Prover* 13. 8.

*Prover* 1. 10.

*Luke* 14. 14

*Cam* 3. 5.

*Ezech* 3. 17.

*Isai* 36. 10.

*Malac* 3. 16

*Ezech* 34. 22.

*Hibr* 13. 17.

*2. King* 2. 12.



Leke 7. 5.

Indy. 59.

Mai, 60. 2.

Psalms. 15. 4.

Psalms. 16. 3.

(said the Iewes) because *he had built them a Synagoge.* My heart is set upon the *Governors of Israel*, and upon such as are willing among the people, and that doe *flie like Doves unto their windowes*, for the good of their owne soule, and the increase of *Sions joy*. Let all such be encouraged, againe, and againe: Let them have greater priviledges of honour and respect, then those that are drowned in the lees of *superstition*. And (if ever you will come, to the *Celestiall mount*) make much of them that feare the *Lord*: & Let your *delight be in the Saints that are upon the earth*, and upon all such as excell in *vertue*.

I have now told you of those *Three remarkable things in Sion*: but (as talke of *Heaven*, doth oftentimes bring in, the mention of *Hell*: so) speech of *Sion*, may worthily induce some discourse of *Babylon*: But that field is too large in this fall of time: Therefore I will contract my selfe. Onely, I must needes pray you, to marke *Two things which are against Sion*: viz.

*The Hinderers of Sion*, and, *The Haters of Sion*.

*First, the Hinderers of Sion*, and these may be found among *Two Companies of men*, viz.

*Amongst the Laytie*, and, *Amongst the Cleargie*.

*Amongst the Laytie*: including *Two kinds of Men*.

*Simoniacall Patrons*, who will doe nothing without a *Dish of Master Latimers Apples* or letting the thing seemingly to goe free, yet will reteine from the *Incumbent*, the greatest share:

Or, *Devourers of Church livings*, which they get others to hold, when *They themselves* carrie away all the gaine.

*Among the Cleargie*: including also *Two sorts of them*.

*First*

First, They that want *Vrim*; *Light of knowledge*: *Vn.* *Ezra. 23. 30.*  
*preaching Prelates: Dumb dogges: Devourers of the* *15 & 16. 10.*  
*flocke of Christ.*

Then, They that want *Tbunmin*; *Vprightnesse in their*  
*conversation*: being scandalous in their lives, the  
 bane, and shame, of Religion.

From the *Hinderers of Sion*, wee passe unto the *Haters*  
*of Sion*. For though shee have all those *Elogia*, before  
 named; yet, shee wants not them that hate her, which  
 labour to pull downe *Sion*, and lay her honour, in the  
 dust. Those wily *Foxes of Rome* (and these *Romanized* *Can. 2. 15.*  
 in this Land) which *destroy the Vine*. Builders of *Baby-*  
*lon*: Erecting Houses for *Dagon*, in the chiefe Cities of  
 this *Kingdome*, and with that audaciousnesse, as if they  
 had libertie to sinne. A man neede not now, to looke  
 into a hole, & digge into a Wall (as the Prophet was com- *Ezech. 28.*  
 manded) for, these Houses are more eminent then so.

In times past, there were but smoaky *Chemarims*: but *2. King. 23. 5.*  
 now; They are perfumed, diapred, and delicate. Wee  
 may say with *Iacob*, *All these things are against mee: yea,* *Genes. 42. 16.*  
 not onely against us, but against the *Whole Church of*  
*God*: But at length (we trust, that) *God will set his owne* *Psalms. 119. 126.*  
*hand to worke*: and, in the meane time, let us waite for  
 his promise, for *He is faithfull that said, They that hate* *Psalms. 129. 1.*  
*Sion shall all be ashamed, and turned backward.*

Wee have compassed *Sion*, and have *Marked* many  
 a thing therein: but, there is *One* thing behinde, which  
 the *Lord loves*, above all the rest, even, *The Gates of Sion*; *Psalms. 87. 2.*  
 by no meanes can we passe from it, without a speciall  
*Marke.* *The Gates of Sion.*

*Quattuor, Ecclesias portis intratur ad omnes,*  
*Casaris, ac Simonis; Sanguinis atque Dei.*

*Chamb. voca. iur.*  
*no. de claff.*



*Prima patet Magna : Nummosis altera : Charis*

*Tertia : Sed raris, janna Quarta patet.*

1. Cor. 10. 15.

Luke 13. 28.

Revel. 22. 14.

I neede not to English it, for, I speake to them that have understanding : Onely this I adde, that they which enter not into the Church through the Last Gate, shall at the last, be shut out of doores : and not enter (through those celestially Gates) into that heavenly Citie which is above.

שׁוּבוּ לִבְכֶּם

After all this, there is one word in the Text, which belongs to all: viz. That, which in the thirteenth verse is translated, Marke: The Hebrewes (by an Emphaticall Periphrasis) call it, *Shithu Libbekem*, i. Put, to your Heart. Where (remarkably) I make this Grammaticall observation: The word *Put*, is put in the Plurall number, and the word *Heart*, is put in the Singular number: to teach us, That every one must take notice of *Sion*, and all men, as one man, with one Heart, & Affection, to procure the wealth, peace, and prosperitie of the Church of God.

But, I see that the sickle of Time, hath cut me off, that I cannot grow into any further discourse: onely, give me leave to end, with a particular Application.

Genes. 37. 17.

The Lord Deputie.

When Ioseph had told his dreame, his brethren envied him: but his father Iacob noted the saying. The case is yours (Most Honourable, & Eminent above all.) Though others doe compasse our *Sion* about, for noveltie, or necessitie; for attendance, or pleasure; for profit, or some other affection; doe You compasse it, with the Feote of Compassion: & (when others sleepe) doe You Behold it, with the Eye of Wisedome.

Set your Heart, upon the ornaments of *Sion*, on the right hand, and her ruines on the left: and (from this ground of the Heart) Set your Hand to worke, in due season.

# The fourth Sermon.

season. You are not come hither for thought, but with conscience, and care, to marke *Sion*: For so (by the way of an *Anagramme*) you shall answer to your owne Name, *HEREIN I CARE*. And if from hence, you take away *The blinde, and the lame*, (as *David* did from the Fort of *Sion*) even *Idols, Idolatrie*, and everie thing that doth offend; Then, shall you doe a worke, acceptable unto *God*, comfortable to your owne Soule, profitable unto *Sion*, and exemplarie to all *Posteritie*. It is true, that this cannot be accomplisht, without toyle and difficultie: But remember, that there are *Towers, & Bulwarkes* in the *Text*. And if all this be not enough, there is a greater strength then that, even *Elohim*, *Eloheunu: The Lord, our Lord*. His Power, shall assist you: His *Wisedome*, shall direct you:

His *Staffe*, shall comfort you: and (as

*David* ends the *Psalme*, so I

end the *Time*) *God*

will be your guide,

even unto

death.

(i)

FINIS.

HENRI

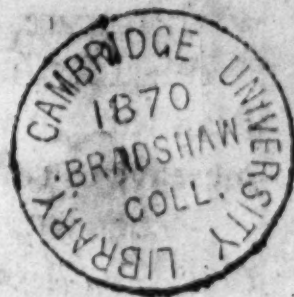
CARIE.

1 Sam, 5, 7

Mat: 13, 41

וְהָיָה

וְהָיָה



## ERRATA.

P Ag 96. in stead of lin, 4, 5, 6, reade thus: when *Clem. 5.* (*An. 1106*) & his sixe successors sate in *Lions*, & *Auignon* for 70. yeares, as also by those 30. schismes (which *Onubrius* acknowledgeth in the *Papacy*) whereof the nine and twentieth lasted 30. yeares) Yet they shall never, &c.

*Plain, in Clem, 5*

& *Gregor 11*

*Onuph. Chronol.*

pag. 50. & 47



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[illegible]

